

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth, promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

FIRST—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill, whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their

THEOSOPHY

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral and cultural heritage of the human race.

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist, live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognized as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of Life; to proclaim and teach these, The Theosophical Society was founded and exists.



"SPIRIT OF MOTHERHOOD"

All the world's famous Madonnas are unified in this composite—the Madonnas of the great painters, embodying the Ideal of Motherhood and the most transcendent womanly beauty. Let it be an offering in remembrance and homage to the Mothers of all men, and to the Mothers of the great Saviours.

(See Letterpress, page 258)



ON THE WATCH-TOWER

By THE EDITOR

The Spirit of War

IS there any ultimate justification for war? Some, like Mr. George Lansbury, would probably reply with an emphatic negative, declaring that there can never be any justification whatever for war. For my own part, writing in my individual capacity since The Theosophical Society as such has no official views either on the subject of war or on any other save as set forth in its declared Objects, I cannot help feeling that war has an ultimate justification in so far as it becomes the last resort to defend a nation against unprovoked aggression. Doubtless there are occasions on which force should be met by non-violence, by non-resistance. But also are there occasions on which force must needs be met by force, when tyranny and brutality would seek to impose might upon right.

I do not rule war out in a world such as we have at present, for we are still only half civilized, and the concomitants of barbarism must be about us. But no civilized nation will go to war save in the

gravest emergency. Indeed upon a civilized nation must war be thrust—it could never be sought. And in the present infinitely deplorable conflict between Italy and Abyssinia either combatant will be judged both by its motives in entering upon the war and by its earnest resort to every possible alternative and reasonable sacrifice before finally accepting war as the only arbiter left.

Might versus Right

Unfortunately, no nation in the world, or at most but one or two, has a blameless record in respect of war, and I doubt if it be an exaggeration to say that almost every nation which at present is denouncing Italy has itself engaged in war for aggrandizement, often at terrible cost to those who have been helpless before it. Even today war is going on, expansion of empire is taking place, to which no exception is being taken by those very nations so sedulous in denouncing Italy. One is thus forced to the conclusion that the attitude most nations take towards

the actions of another nation is dictated by self-interest; and it becomes difficult to blame Italy for not rating at a very high level the protests of her sister nations. On the other hand, Italy's future greatness depends upon her nobility and not upon her size, and she is pronouncing her irrevocable doom except in so far as she can lay her hand upon her heart to declare that Abyssinia's unprovoked attacks upon her are the sole cause of her reluctant entry upon a war which may set the whole world ablaze. The same acid test applies to Abyssinia, and with regard to either it is finer and nobler to die a martyr than to triumph by tyrannical force. Italy will crumble to pieces as she seeks to build up an Empire upon force, as have perished all other Empires in the past. And our late President has repeatedly warned the British Empire that save as she speedily puts her own house in order she too will go the way of other Empires.

I pray that the League of Nations may seize this great opportunity to justify its existence. I pray that it may arouse against war the conscience of the whole world. But I pray still more that this conflict between Italy and Abyssinia may be a lesson to every country which seeks to trample right under the feet of might. This should be a great occasion for a world-wide readjustment to peace, and we should all take to ourselves the advice we are giving to the present belligerents.

Touring Northern India

As I write this Watch-Tower I am in the midst of a tour in

Northern India. Our first visit was to Calcutta where I lectured on "The Problems of Life" and met a number of old friends, including of course, our Vice-President, Mr. Hirendranath Datta. From Calcutta we went to Gaya, arriving there on the auspicious day of the 1st of October, Dr. Besant's birthday. In the morning we offered homage at the sacred place where the Lord Buddha entered Illumination; and then there was the usual round of lectures and interviews. After many years we stayed again at the hospitable home of my old friend Mr. Damodar Prasad and his brothers, and were most generously attended by Mr. Rameswar Prasad, his grandmother, and another old friend of mine, Mr. Sant Prasad, whom I was so glad to see looking better. From Gaya we went to Patna, the capital of Behar, and there we were the guests of Professor Gyan Chand. I lectured to a very large audience on "The Future of Education" under the chairmanship of the Vice-Chancellor of the University, an old member of The Theosophical Society, and there were the usual talks to members of The Society. From Patna we journeyed to my old and loved home, Benares, to be met by a host of friends from what must now be called the long ago.

Benares Once More!

My first engagement was a talk to the students of the Benares Hindu University, which the Vice-Chancellor, Pandit Madan Mohan Malaviya was gracious enough to attend for some time, and over which the newly appointed Principal found the time to preside. The University

has 1,300 acres of land by the side of the river Ganges, and a number of very imposing buildings. There are 4,000 students, and a very large staff of teachers. The setting of the University is, of course, splendid, and a monument to the devotion of its Vice-Chancellor, for he, almost alone, has built it up literally stone by stone on the foundations of the old Central Hindu College.

The next day I was entertained by the University Old Boys Association to a party on the terrace of the Central Hindu College itself, and I had the very great pleasure of meeting a number of old students and old colleagues. It was a delightful party, and I was immensely happy to see how many remembered me with so great a kindness. I was specially glad to meet again Dr. Bhagavan Das, M.L.A., with whom I was privileged to work in so close a comradeship many years ago.

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The next day began the Northern Indian Conference of the Indian Section of The Theosophical Society. I gave an opening address, and in the afternoon spoke on the future of education. Thereafter followed a number of Theosophical engagements at the headquarters of the Section, including addresses by Mr. Hirendranath Datta and Professor B. L. Atreya, which were very much appreciated, and a reception given in our honour by the Section's General Secretary, Rai Bahadur Panda Baijnath. The whole Conference was most successful, and the wish was expressed that in 1936 the International Convention might be held at Benares

instead of at Adyar, so as to give the North a much needed impetus.

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Colleagues in Education

During the inevitably short stay I was able to meet a number of my old Central Hindu College colleagues, including Rai Iqbal Narayan Gurtu, the Vice-Chancellor of the University of Allahabad, Principal Sanjiva Rao, of the Indian Educational Service and head of the Queen's College at Benares, Mr. N. S. Rama Rao, and others. I was very glad to see the splendid piece of ground which the Rishi Valley Trust has purchased at Rajghat, on the banks of the Ganges, and the plans the Trust is making for great educational activity in a city peculiarly adapted to spiritual work of all kinds. Many of the teachers working for the Trust are either old pupils or old colleagues of mine, and I am sure the Trust is doing most valuable service in the field of education. I doubt if the methods employed by the Trust differ substantially from those we employed in the old Theosophical Educational Trust, though perhaps the attitude to religious education, on which I lay great stress if properly given, may differ.

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For my own part, I see no reason why the Rishi Valley Trust and the Besant Educational Trust should not in some way combine forces. We are all intent upon right education, and our differences are all to the good. I spoke to Mr. Sanjiva Rao, to Mr. Rama Rao and to Mr. Iqbal Narayan Gurtu, asking them what in their opinion can be done so that our educational

work, dependent as it is upon the genius and inspiration of Dr. Besant, one of the greatest educationists the world has had, may cooperate in what is, I know, a common purpose. An old and dear pupil of mine, Mr. G.V. Subba Rao, a brilliant mathematician, is head of what I am told is a fine school near Madanapalle. Dr. Cousins is in charge of The Theosophical College at Madanapalle itself, an educational institution which gives definite religious instruction as was intended from the very beginning of its coming into existence. Then there is our own Besant Memorial School at Adyar, and what I hope I may call our work in Benares, as well as other educational activity elsewhere. There could be no nobler or truer memorial to Dr. Besant than a great educational movement designed to give to India the type of citizen and leader she so sorely needs. I hope my Benares friends may be able to suggest ways and means whereby my suggestion can be carried into effect.

Indian Scouts Display

One of the happiest and most instructive memories I shall have of this short visit to Benares will be the rally and display of a couple of hundred Scouts and Girl Guides belonging to the Seva Samiti Scouts Association with headquarters at Allahabad. I have been active in Scouting for some years, but never before have I seen so splendid a display, so Indian a display, full of life and fire. I was invited to witness the display in my capacity as President of the Madras Association of the Seva Samiti, and I

am certainly very thankful I hold an office in such an organization. In Madras we are weak, but in the United Provinces the movement is very strong, and full of the greatest promise. I only wish that the movement more directly associated with Lord Baden-Powell were animated by the life and eagerness which these Scouts and Girl Guides showed, many of them village boys and girls with little or no contact with towns or the amenities of towns. The rally and display was a revelation in real Scouting, and I predict for the Seva Samiti organization a fine future. It is the kind of organization which should form part of the world-wide movement for which we have to be so grateful to Lord Baden-Powell. It works along its own lines and is, above all, Indian.

"The Old Familiar Faces"

Before leaving Benares we were invited to a most delightful tea-party at the home of Rai G. N. Chakravarti Bahadur, a very old friend of Dr. Besant. We found there Babu Upendranath Basu, another old friend of our late President and her very close colleague in her Central Hindu College work, Babu Bhagavan Das, Mr. Bertram Keightley, Mr. J. C. Chatterji and Mr. S. N. Basu. It was a very happy gathering, and I felt much honoured at being in the presence of members of The Theosophical Society whose diplomas date back to 1884 and even to 1881. We talked over old times and over the new times opening out before us, and I was very glad to find that those who had been with our Society practically from the

beginning are full of hope as to the future, especially if we are true to Theosophy and to the purposes for which The Society was given by the Masters to the world. Dr. Chakravarti's house is on the banks of the Ganges, beautifully situated and full of peace and friendship.

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Days at Bombay.

From Benares we proceeded to Bombay, stopping a few hours in Allahabad to see Krishnasharma, where there is a charming Besant School also on the banks of the Ganges. There again I was very happy to meet some old friends, especially Mr. Ishwar Saran, one of Dr. Besant's colleagues and close friends in much of her work. His son, Mr. Sankar Saran, an old pupil of mine and now Government Pleader in Allahabad, is in general charge of the Besant School, and our Allahabad brethren are giving it generous financial support. I was glad to see the new Theosophical hall which Allahabad members are building to the greater honour of Theosophy in their city. It is to be even larger than the Indian Section hall at Benares, a fact of which they are rightly proud.

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Then Bombay, where we stayed with two old friends, Mr. and Mrs. M. T. Vyas, the visit opening with a large audience in the Cowasji Jehangir Hall to listen to me on the subject of "Gods in the Becoming," with the Vice-Chancellor of the University of Bombay in the chair. I have been much honoured by Vice-Chancellors during my tour, and it has been a pleasure

and an encouragement to me to have their presence at my various meetings. This lecture was followed by two others on "Theosophy and The Theosophical Society" and "Individualism, Nationalism and Internationalism," with a special address on "Peace and Goodwill" during the course of a meeting of the citizens of Bombay, under the chairmanship of the Mayor of Bombay, Mr. J. F. Nariman, to protest against the Italo-Abyssinian war. I told the Mayor that I could not associate myself with any resolution condemning Italy, since I was the head of an International organization which had an Italian Section, but that I would gladly speak for peace and goodwill on general principles. He was good enough to accept my offer, and I duly spoke.

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An Education Endowment

Almost immediately afterwards there was a delightful gathering of Young Theosophists on the roof of the fine Blavatsky Lodge building. I am told that there are over 100 Young Theosophists in Bombay, which is, of course, the headquarters of the All-India Federation. I could not stay long as I had to broadcast a short talk on "The Future of Education" at 8.30 p.m., reproduced elsewhere in this issue. Shrimati Rukmini was the guest of honour at the gathering of the Young Theosophists and gave a talk on the Youth to Youth Campaign.

The next day I spoke to a group of friends interested in education on the Besant Memorial School, and enlisted some very valuable

support. I am trying to raise an endowment fund of two lakhs of Rupees (£16,000), towards which I have received nearly Rs. 17,000 so far. I shall be very thankful to receive contributions towards this Fund so as to place Dr. Besant's School on a permanent foundation.

In the evening of the same day we attended a great Masonic meeting of the Bombay Lodges, and afterwards there was a dinner party attended by over 100 members of The Society. We are particularly grateful to Mrs. Byramji for so generously placing her beautiful car at our disposal during our Bombay visit.

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On the last day there was in the morning a talk to members, and in the evening a public lecture on "Theosophy and The Theosophical Society". Later we left for Ahmedabad where I was due to preside over the Gujerat and Kathiawar Theosophical Federation during its three days session—October 15th, 16th and 17th.

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At Ahmedabad we were the guests of Sir Chinubai M. Ranchhodlal and Lady Chinubai in their beautiful home almost opposite the ashrama of Mr. Gandhi. Our host and hostess are members of a family remarkable for the honour in which it is held in Gujerat, and we enjoyed a truly Indian hospitality which we shall ever remember with grateful appreciation. The Ahmedabad programme was crowded, as it was for a Federation gathering of Gujerat and Kathiawar. It comprised lectures to members, public address-

es, and many other activities, all animated by the finest spirit in virtue of the enthusiasm and devotion of our members in this part of the world. All is certainly well with Theosophy and The Theosophical Society in Gujerat and Kathiawar—a steadily increasing membership and an unshakeable loyalty to The Society and to Theosophy.

From Ahmedabad we proceeded to Bhavnagar, where we were the guests of those great stalwarts Messrs. Pranjivan and Gopalji Odhavji. Here again the usual programme, with the added pleasure of a visit from Sir Prabhashanker Pattani, a very old member of The Theosophical Society and President of the Bhavnagar State Council. Thence back to Ahmedabad, where for the day we were again the grateful guests of Sir Chinubai and Lady Chinubai. I was given the privilege of consecrating to the Masters' service the new home of Dr. and Mrs. Solomon, two of the finest workers The Society has. When they pass over, the whole house will be handed to The Society for the furtherance of Theosophy and other activities—a very great gift, characteristic of its donors. Before leaving Ahmedabad our hosts arranged a beautiful Indian folk-dance, executed by members of the family, most delightful to see largely by reason of the grace and wonderful dresses of the performers.

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Then Bombay and home to Adyar where we were welcomed by the Olcott Harijan School and by a large gathering of Adyar residents in the Hall. And now

to prepare for The Society's birthday on November 17th and for the Diamond Jubilee Convention.

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Lessons of the Tour

I have profited much from this tour in Northern India. I have perceived very clearly that for the time being public lectures matter little, and talks with members matter very much indeed. It has been borne in upon me that while in most parts of the country there is much devotion, there is lacking a keen and preponderating absorption in the Theosophy for the spreading of which The Theosophical Society so largely was brought into existence. I am anxious that at least a majority of our members shall be literally hungry for Theosophy, for more and more Theosophy, and shall be no less intent on spreading far and wide such knowledge of Theosophy as they may possess. The Theosophy set forth in our classic literature is a veritable mine of glorious and inspiring treasure, and not one of us, I imagine, has done more than just gaze at an infinitesimal portion of it, let alone made a tiny fragment of it his own. I greatly fear lest superficiality of acquaintance with its more general aspects may have induced blindness to its magic purpose and power. It is easy to speak or to write glibly about karma and reincarnation, about states of consciousness and planes of nature, about the origins and destinies of Life, about the Absolute and God. But the danger in so doing lies in imagining that we have learned all there is to know, or that at least we know all

that can at present be known, when as a matter of fact the most that we know is but a mere nothing which in large part we shall have to learn to un-know. With so many of our members Theosophy does not come first, and in this fact lies the weakness of our work and of our Society. If only in every field of life, in politics, in religion, in education, in economics, in industry, in art, in culture, Theosophy came first, the Theosophy of our great founders and their direct successors, then would each member, working in no matter what field, immensely illumine that field and help to adjust to the Real the plans of those who are seeking its improvement. But familiarity breeding ignorance, there is a dangerous tendency to stamp Theosophy with the schemes and panaceas developed in the outer world, instead of stamping these with Theosophy, and so fulfilling the trust reposed in us.

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Our Work

Our work is to re-establish ourselves in the strength of Theosophy, and to irrigate the fields of the world with the fructifying waters of its Well. And to do this we must study Theosophy with our minds, with our feelings and emotions, with our aspirations, with our intuitions, with our imaginations, with every power of consciousness we possess. Thus alone can we know Theosophy for ourselves and share it helpfully with others. The majority of our members must be constantly ardent for Theosophy, both for Theosophy as they conceive the science and no less for Theosophy as set forth

by those who are its older students. I would not even deprecate the fanatical Theosophist, provided his fanaticism is as generous as it is uncompromising. Let us remember that brotherhood does not mean spinelessness, nor that colourlessness which is sometimes supposed to be understanding. There is no incompatibility whatever between brotherhood and a very vigorous, perhaps almost, but not quite, aggressive, personality. Clear-cut definiteness is of the essence of constructive brotherhood, and one of the most splendid gifts of Theosophy is its inspiration to definiteness and wise assurance. The Theosophical Society is in urgent need of enthusiastic students of Theosophy.

Then, of course, we must also strengthen in every possible way our Society itself. We must be proud of it, even though it may, in the persons of its officers and membership, have its imperfections and weaknesses. We must help it to grow stronger and stronger as the days pass. Should we not indeed be prouder of our membership of The Theosophical Society than of any other membership we may possess? I certainly am. F.T.S. comes first with me, before all other combinations of letters of the alphabet. And our attachment must be to The Society before any attachment to a member of it, however highly we may think of him or of her. Persons will come and go, and doubtless their services will remain as inspirations. But The Society is the gift of the Gods to the world, and we must honour and cherish it accordingly.

November 17th

Throughout the world the sixtieth birthday of our Society has been observed with rejoicing. At Adyar our official celebrations began at 9 a.m. with the prayers of the great religions, with homage offered by a number of speakers representing various nationalities—including America, Java, Holland, France, Britain, Australia, New Zealand, India, Burma, and the world's Young Theosophists, and with the offering of flowers to The Society's Founders. Then the official opening of The Theosophical Society Post Office, authorized by the Postmaster-General and the Presidency Postmaster, with its own postmark and Theosophist Postmaster. Then the distribution of gifts to the poor, followed by a great reception under the Banyan Tree during the course of which a monster cake bearing sixty candles was duly cut. In the evening at the Blavatsky Social Hall there was an entertainment under the auspices of the Headquarters Service Committee. Of course, the whole day was observed as a holiday by the various Adyar departments, and the birthday closed with the illumination of the Headquarters as on the occasion of the Silver Jubilee of the King-Emperor. Special illuminating apparatus has been brought out from Europe so that occasional illuminations may be possible with permanently installed bulbs and wiring. There will, of course, be similar illumination during the Diamond Jubilee Convention, with the notable addition of a 4½ ft. seal of The Society on the top of the Headquarters in neon lighting—a permanent

feature which, I hope, will nightly shine forth upon Madras. I have made myself personally responsible for the cost of these permanent illuminations—about £150, and shall be grateful for any help in bearing the responsibility.

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The Convention Programme

Elsewhere in this issue is published the Revised Programme for the International Convention to be held at Adyar, and I hope that throughout the world there will be synchronizing Conventions—Adyars away from Adyar—even on the smallest scale; for each individual member might profitably constitute himself into an Adyar for a day or two during the great celebrations at The Society's International Headquarters. Already I have received intimation from Lodges and individual members that they will be helping to make the Diamond Jubilee Convention world-wide, and thus help to release a power urgently needed just now to guard the world against the danger of an Armageddon. It will be noticed in the Revised Programme that there will be a public celebration in Madras on December 28th to commemorate the sixtieth anniversary of The Society's existence in these lower worlds. The gathering will be held in the Gokhale Hall, presented by Dr. Besant herself to Madras in honour of one of India's greatest statesmen, G. K. Gokhale, a type of patriot urgently needed in these days of indecision. I am glad to know that a number of eminent personages connected with different religions will come to Adyar to

participate in the Conferences on Religions, and that the French Government has specially authorized Dr. Brosse, whom it has appointed to study certain medical matters in India, to attend the Convention of The Theosophical Society. We shall have quite a galaxy of authorities, which is as it should be at the Headquarters of a Society such as ours.

Our accommodation resources will be taxed to the uttermost, and I can only hope that our guests will be mainly content with the great privilege of living at Adyar awhile. From every Section and from every non-sectionalized Lodge and Presidential Agency I am hoping to receive greetings during the course of the Convention, greetings which, I need hardly say, will be most warmly reciprocated.

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The Value of Publicity

There is no question but that publicity pays, and advertisement pays no less. Our advertisement pages in THE THEOSOPHIST are steadily increasing in number. The sales of the Straight Theosophy Campaign pamphlets are rapidly approaching 100,000, which is a fine tribute to the value of the leaflets themselves and to the eagerness of members throughout the world to utilize suitable literature: and this apart altogether from the translations of these leaflets into various languages, and from the issue of similar leaflets by various Sections, notably an excellent set by the English Section. 200 gramophone records of my Diamond Jubilee greetings to members of The Theosophical Society have

already been sold, and a second edition is called for. And with this encouragement I am preparing another record to be entitled "What Theosophy Is". It will be ready for the Convention. The first book of my trilogy for the Diamond Jubilee Year—YOU—is already entering a second edition, and is being translated into various languages. THE THEOSOPHIST is steadily increasing in circulation, and Young Theosophists everywhere are making valuable contacts with the outer world, especially in Madras, where there are regular public gatherings excellently attended. A Theosophical Society Post Office has been sanctioned for The Theosophical Society at Adyar, and from Section after Section are coming phrases such as "a re-awakening of interest in Theosophy . . . for the first time after many years we are happy to report an increase in membership . . ." The Adyar Publicity Film has now reached Europe on its travels: it goes from Hungary to Spain and then to Switzerland and will be available to other Sections at the end of April from The Publicity Department, Adyar. The Department has purchased a complete outfit of Mr. Fritz Kunz's Visual Education Scheme, with lantern, films and lecture notes, sufficient to keep a Lodge busy for a whole winter. It is hoped to show this film at the Diamond Jubilee Convention, and visiting delegates will have an opportunity of judging as to its value.

Armistice Day

On November 11th 1918, the great war between a number of nations in this so-called civilized world of ours was brought to a close, though its aftermath is with us still. And in memory of the millions of all races, of all faiths, of all nations, who suffered because of it, who laid down their lives for the sake of Duty and Right, a reverent and grateful Silence, in which Theosophists join throughout the world, is observed just for Two Minutes each November 11th, that in the power of the Silence those who suffered and still suffer may receive the homage of the world and renew their courage to bear their suffering peacefully, and those who laid down their lives may be speeded on their way. On November 11th, Adyar, the Home of Peace, observed this Silence, the Adyar community assembling in the Great Hall to offer the power of their Silence, not only in reverence and gratitude to those who suffered and who died in the course of the tragic years from 1914 to 1918, but also as a contribution to that Will to Peace so urgently needed as once again the world enters the shadows of unholy war. At 10.40 a.m., Prayers of all the Great Religions were recited, then the Prayer for Peace specially written by Dr. Besant, and my brief address brought us to the threshold of that momentous Silence which deepened as the seconds passed. Immediately followed a final Prayer for Peace and Friendship, read in English and chanted in Tamil by the Indian assembly.

THEOSOPHY—CREED OR CHALLENGE?

By PIETER K. ROEST

THERE is a curious superstition that Theosophy is a creed. It has done incalculable harm to the great Cause for which Theosophy was made a public issue—the alleviation of the suffering of mankind, affecting the success of that Cause in two ways. In the first place, the general public, surfeited with conflicting creeds of all kinds, show little interest in adding another creed to the long and ineffective list. Secondly, the conscious or unconscious acceptance of this superstition by a large number of members of The Theosophical Society has repeatedly caused splits in its ranks and remains today the chief cause of its comparative ineffectiveness in the world's affairs. It is therefore of paramount importance to explode this pernicious belief first amongst Theosophists themselves; as it will be futile to try the correction of public opinion while those representing Theosophy belie the correction.

Let us consider briefly the characteristics of a creed. It is a definite set of ideas which are supposed to be essential to "salvation," to human well-being here and hereafter. These ideas are held to be the literal, and in most cases the final truth about the human soul and its relationships to other beings and to the controlling Being or Force of the universe. They emanate from an

authority which it is considered sacrilegious to question, since he is either considered to be the agent of the Supreme, or the Supreme in person. For this reason the creed is considered perfect and complete from the start of its career, and its followers anxiously seek to preserve its pristine purity by guarding it from corruptions, deletions or additions, first by codifying it and next by persecuting—if only in thought—those who seek to modify it.

While in its inception it is undoubtedly *meant* to aid men to a fuller understanding of life, nevertheless, its quality of resistance to change inevitably cramps the thought of those in whom it is instilled by the usual processes of education and emotional fixation. The very love of truth which makes men accept the creed thus becomes the cause of a crystallization and a stiling of the mind, which make truthful thinking impossible. Besides, the idea that the creed is the *only* truth concerning the mysteries of life turns all other creeds into lies; so that the bitterest human conflicts result. Hence it becomes necessary for human welfare from time to time to wean men's minds away from their gods so as to give them a chance to find God! Yet, as long as a creed *has* a hold on the human mind, it is practically the only way by which to reach his

nobler nature: his mind cannot accept any truths or ideals which flatly contradict the creed he has learned to hold sacred. Those who ignore this fact succeed only in arousing bitter opposition, hatred and resentment.

Now let us see whether Theosophy corresponds to this description. Is Theosophy a definite set of ideas? Is it considered, by those who present it to the world, as essential to salvation? Is it considered by them to be the literal, the final truth concerning Man and the Universe? Does it emanate from a divine Authority? Is it considered so perfect and complete that it should not be enriched or modified by further ideas? Is it codified—or likely to be codified? Do real Theosophists despise or persecute those who present it in new and different ways? Do they fight the devotees of other convictions? To practically all of these questions the answer is an emphatic NO. To some of them it is possible to give a slant that might turn the answer into an affirmative, if all fundamentals—which rectify that slant—are ignored.

Practically all these questions must be answered in the light of the first one: "Is Theosophy a definite set of ideas?" None but the most superficial Theosophists will answer this with an unqualified affirmative. Any real student of Theosophy should know that while certain phases of the *knowledge* aspect of Theosophy are presented—like any ordinary *science*—as a well-integrated system of ideas, Theosophy has other and deeper phases which can *not* be so presented for the simple reason that

they elude mental definition. If he has at all tried consistently to *live* the Theosophy he understands, he will have found out that the most important aspect of Theosophy is that which cannot be communicated from mind to mind, but must be *realized* by the soul's spiritual faculties. Even the first touch of such realization will convince the searcher for real Theosophy—Divine Wisdom—that he has come into contact with an *ocean* of ideas, ideals, forces and laws which no mind of man could ever imprison in a set of formulae. Gradually he begins to understand that Theosophy is not a cut-and-dried system of ideas, but a progressive, dynamic, endless realization of Life which illumines *all* systems, and the intellectual projection of which is not another creed, but the great, naturally-coherent scheme of fundamental laws and principles which any truly intelligent person may dig out of the gold-mine of Theosophical literature. This image indicates at the same time the highly significant law that no one can acquire—and hence exhibit—the gold of genuine Theosophical thought unless he sets his mind to *dig* into the right kind of ore and then to *separate* the gold from its earthen matrix. Those who are content with the little samples of ore that the real diggers generously ladle out to the crowd around them, and who proudly parade with this unworked ore amongst the long procession of believers in other types of ore, are using the name of Theosophy in vain!

If anyone has the slightest doubt about the truth of this metaphor,

let him read the Preface to H. P. Blavatsky's *Key to Theosophy*, in which this vigorous pioneer of Modern Theosophy introduces her effort to present the subject simply and clearly with the following uncompromising remarks: "That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought, not of the language, is due to depth, not to confusion. *To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts.*"¹ The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."²

And the same author is even more explicit in the first volume of her official magazine, *THE THEOSOPHIST*, in an article entitled: "What are the Theosophists?", where she writes:

"Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems.

"With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it,

Theosophy is allied. It is likewise the ally of honest science . . .

"And it is also the ally of every honest religion—to wit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truths, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere."³

This attitude had been expressed a year earlier in the *London Spiritualist* of February 8th, 1878, when H. P. B. replied to the misrepresentations of a Mr. Croucher—who derived his authority from some alleged discarnate, "glorious beings"—in the following words:

"But it is evident that while Mr. Croucher sees and judges things through his emotional nature, the Philosophers whom we study took nothing from any 'glorious being' that did not perfectly accord with the universal harmony, justice and equilibrium of the manifested plan of the Universe.

¹ My Italics.—P. K. R.

² *Op. cit.*, p. xiii.

³ *THE THEOSOPHIST*, Vol. I, pp. 5-6.

The Hermetic axiom, 'as below, so above,' is the only rule of evidence accepted by Theosophists. Believing in a spiritual and invisible Universe, we cannot conceive of it in any other way than as completely dovetailing and corresponding with the material, objective Universe; for logic and observation alike teach us that the latter is the outcome and visible manifestation of the former, and that the laws governing both are immutable."

It should be pretty obvious, then, that Theosophy—as the real Theosophists see it, is "not a definite set of ideas," but something infinitely grander, to which the "definite ideas" of its already voluminous literature are only *signposts*. Theosophists, therefore, will never consider any system of ideas that represents their present intellectual conception of Theosophical truths as "essential to salvation," or as the literal and final truth about God and Man and Nature. They point to no divine Authority, but instead to the cumulative evidence of an endless list of seers and sages throughout human history, and to their own living experience; asking no belief but the application of the acid test of reason, and experimentation in life itself. Their continuous individual and collective research work gives the lie to the idea that they think their present scheme of thought final and complete; it is the most effective weapon against the danger of codification. And finally, it is a *principle* with Theosophists, a point of honour to which they are pledged, to respect all honest efforts

of seekers after truth, and to aid those immersed in religious dogma to see *through* the form into the heart of truth which that form veils, rather than to "throw away the child with the bathwater," urging each "to *live* his religion rather than to leave it".

While we may thus establish beyond a doubt that *Theosophy* cannot be classed with any creed, there still remains the sad fact that a large number of members of The Theosophical Society, as well as of a variety of seceded groups using the name of Theosophy as a banner, either *do* consider it a creed or *imply* it by their action whilst theoretically repudiating the idea. This is most noticeable in two different kinds of "Theosophist" (although by H. P. B.'s definition they do not deserve that name): those who are too lazy or too weak to think for themselves; and those who think so fanatically *with* any particular author that his or her presentation becomes the only possible—at least the only "true" one, to be imposed on members and public alike as unpolluted Theosophy. To the latter class belong the sometimes brilliant, but case-hardened "Back-to-Blavatsky" enthusiasts of various camps, as well as those who "swear by" more recent authorities. This small group of devotees of various Theosophical deities influences and sways the much larger groups of harmless, as well as thoughtless, souls that congregate around them. Together they form a considerable body of "Theosophical" opinion whose conflicting convictions and contending policies have written the less dignified

pages of Theosophical history by which the world judges—and condemns—Theosophy.

All that is said of a creed must be said of that *distortion* of the real, eternal Theosophy; all the stigma attached to the word *sect* applies to any Theosophical Society in which this type of member predominates and takes the lead. I have no hesitation in saying that The Theosophical Society until recently came perilously near to this fate, against which H. P. B. had uttered such a vigorous warning in her Conclusion to the *Key to Theosophy*. When the inquirer intimated that the existing literature of that day ought to be sufficient for the knowledge required to guide The Society after H. P. B.'s death, she retorted: "I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of The Society will have of unbiassed and clear judgment. Every such attempt as The Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to

recognize it instantly and so avoid being led away by it, the result can only be that The Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die."¹

Fortunately, The Society's great leaders did and do see this danger, and have constantly warned against it with more or less success. But none has made such vigorous efforts to restore fluidity of thought and a broader, grander conception of Theosophy among the rank and file of the members, as well as among the public, as the present International President of The Theosophical Society since he took office in 1934. With the hearty co-operation of all intelligent members he will undoubtedly succeed in a few years in making The Society safe for Theosophy. For while the reputation of Theosophy, as the world conceives of it, has suffered and must be restored, Theosophy itself remains unaffected by the ups-and-downs of Theosophical Societies.

What was established for Theosophy—that it is *not* a creed—remains an indisputable fact. And from what has already been said it must be clear that Theosophy has rather the opposite characteristic, one which it shares with experimental science, namely, that of holding out a *challenge* to the mind of every man.

Modern Science is the work of *many* seekers for the law, the truth of objective nature. It is indifferent to believers or disbelievers; its conclusions are presented to men without threats or anathemas, for each to accept or reject according

¹ *Op. cit.*, pp. 192-3.

to his reason and experience; it is never considered complete and therefore is ever added to, changed as new truths are discovered which modify our vision of the old. It is a constant challenge to the intellect of man, by the very fact of its dynamic nature and of the loftiness and depth of thought of its most eminent representatives, who—in this field of human endeavour at least—have long left behind the petty personal thought and feeling that characterize the average man. Hence it need not surprise us that one of the Adepts who was responsible for the modern Theosophical Movement stated many decades ago, when science had not even outgrown its puerile materialism, that it was nevertheless Theosophy's "best ally". For its spirit, its real driving power, is the same as animates Theosophy,

namely, the passionate love of truth, regardless of what it may bring in sorrow or joy. The motto of The Theosophical Society is the device on the shield of every true Knight of Science: There is no *dharma* higher than Truth.

Theosophy challenges every power in man. Its teachings demand the use of intelligence even from those who study them merely as intellectual pastime; for while it has shallows in which a child may safely wade, it has depths in which a mental giant could easily drown. For those who study it in earnest, it revolutionizes life. They become conscious of the infinite potentialities of their nature, and of the infantile condition of man at present. And they take up Theosophy's eternal challenge: Release the divinity which is YOURSELF!

THE KING-EMPEROR'S MAXIMS

- Teach me to be obedient to the rules of the game.*
Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.
Teach me neither to proffer nor receive cheap praise.
If I am called upon to suffer, let me be like a well bred beast that goes away to suffer in silence.
Teach me to win if I may. If I may not win, then above all, teach me to be a good loser.
Teach me neither to cry for the moon nor over spilt milk.

WHAT ABOUT THOSE THREE OBJECTS?

By JAMES H. COUSINS

Dr. Cousins urges that attention to the Three Objects is the supreme duty of a Lodge of The Theosophical Society; he is convinced that the practice of the Three Objects and their implications is "the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration."

THE work of The Theosophical Society began as the study of the unusual. Two high-powered egos with curious minds (curious in the inquisitive sense, not just peculiar) got to know certain things,—and wanted to know more. The pursuit of knowledge means "going places". This involves colliding with people. Some of them, responding to vibratory laws, strike off at tangents (probably to arrive at the same point of missed opportunity two or more lives hence); some of them, by laws of affinity, stick. Those who stuck on or around the said curious egos became infected with curiosity. They therefore formed a Society. Its First Object was, as said, the study of the unusual.

Curiously, this First Object of the Society of curious egos became the Third Object of The Theosophical Society. The latter was the same group of curious egos—only they had made some discoveries of very usual matters, hereafter indicated. This caused them to put two Objects in front

of the First Object. Curiously also, this did not reduce the first First Object's sense of its own importance. It rather emphasized it, as corridors emphasize the throne-room to which they lead. On the other hand, the new First and Second Objects were neither, in their own estimation, inferior to one another nor just auxiliary to Object One transformed into Object Three. They were all of a piece, "the same—only different." A triangle, any side of which may be its base, seems to symbolize them. Chronology is imposed on them, because humans, who *will* talk of the *ineffable*, cannot manage to articulate simultaneously two essentials of one entity, let alone three.

It all came about this way. The expansion of the human unit is ultimately the most important matter—to the unit. But it happens also that expansion of any kind is only attainable through activities which draw on others for expansible materials, and which take the expanding units into the

terrains of others in order to demonstrate their expansiveness. Even in the common experience, at one age or another (and the earlier the better) of cranial expansion, there is no point in possessing a swelled head if one cannot display it to others.

The expansion here spoken of is not an expansion of bulk that adds mere weight, or of mass that adds mere extension. It is an expansion that is also a transformation into power. To get its full flavour you must stand on a platform and say it with a capital P, and in two syllables, thus—Pow-er.

Now, power, dynamic power, spoken thus, and thus acted, can be very rough and dictatorial. It can seek to gratify itself to its utmost. It can try to bring everything under its sway. But therein would be its self-defeat; for the pleasure of power is not in its being obeyed, but in its being enforced. One "lonely antagonist of destiny" gets more fun out of the exertion of his power than a whole useless army. In fact, a useless army is a matter for derision; and, knowing that laughter ruins bad causes, the armament profiteers are not sorry when the joke of useless arms seems likely to turn into the profitable tragedy of used arms.

Nature needs action-power for the carrying on of her pleasure in existence. But, knowing its self-destructive potentiality, she has set on both sides of it two other powers which restrain, and, in doing so, also conserve and continue it—feeling-power and thinking-power.

But the power to feel must be more than just *that*, if it is to be

anything at all. As sentimentality, it is simultaneously shifty and shiftless; that is, it is unstable, also lacking in substance. Dynamic power joined to feeling-power is capable of every monstrosity of zealotry. That conjunction is, indeed, the clue to the ruddy pages of human history.

The feeling-power that will act as a safeguard of doing-power is a capacity of exquisite response to the impacts of life, and particularly of other living entities, a capacity that puts the individual in an attitude of beneficence to all else; an attitude that is not a mere sentiment, or mere expedient, but grounded in realizable and relatively unchangeable laws of life.

The most inclusive law of life is that of the unity of life. The argument for (and against) it belongs to the thinking-power. An intellectual assurance of its verity may or may not be useful; but its real effectiveness exists in knowing it by experience. This knowledge cannot be gained by logic. It *can* be gained (if one is uncertain as to one's interdependence with others, hence of the unity and community of life) by the simple expedient of trying to live for a day as an entirely independent entity. After an hour or so of rigorous striving (if five minutes have not sufficed) one will have achieved a salutary awareness, a feeling ratified by the consciousness that, no matter how life may appear to be at sixes and sevens, it is almost appallingly interdependent, therefore essentially one.

But that one-ness is not the unity of a unit, not a uniformity

imposed from outside on separately conscious units. It does not mean the will of an abstract Whole made common to each of its abstract fragments. What it means is a recognition of individual by individual as complementaries to one another's life, and as sharers in a life that includes, and therefore is greater than, the mere addition of each to each. The realization of this fact of life naturally expresses itself in freedom—not the spurious freedom of exploitation and antagonism, but of mutual service as coadjutors in a common experience, as "members one of another," as incarnate Wisdom put it.

The vital interaction between individuals, under the modification of environment, which we call "life" (a very different process from the individual gratification of the senses which is frequently and falsely termed "seeing life" instead of, as it is, "inviting death") is, at the present stage of human development, almost completely emotional: that is, it is more reactive than contemplative. Even when humanity thinks, it thinks, not in terms of disinterested thought, but with an eye on satisfactions. Desire is the prime force of life. "The nature of Purusha is desire", says a *Upanishad*. We cannot at present expect a mass control of desire by thought. The most that individuals with vision can do is to join their own vision with that of others like-visioned in an effort to impress on the general consciousness of humanity a law of life that may beneficially influence the modes of life. Such a law is that of unity. Great saga-

city moved those at the head of The Theosophical Society to make a declaration of recognition of the *fact* (not the theory, or the ideal) of the unity and community of life, the first (and at present, though not necessarily for ever, the only) doctrine of The Society, and to make its First Object the formation of *a* nucleus of *the* Universal Brotherhood—not *the* nucleus of *a* Universal Brotherhood, as some would have it, to the detriment, I believe, of The Society's work by deflecting emphasis from a law of life to one of its interpretations.

The further declaration of The Theosophical Society that the practice of brotherhood is without any distinction, even of salary, is occasionally regarded as an attempt, necessarily futile, to eliminate obviously inevitable and eminently desirable varieties of human achievement and quality—to make, so to speak, the Theosophical garden all lotuses and all in bloom. But the declaration, looked straight in the eye with straight eyes (not with crossed eyes or with one eye shut), is a recognition of distinctions, but subject to the steady pressure of realization of oceanic unity below the wave-broken surface; a pressure towards eliminating, not distinctions, but false attitudes and actions and a false uniformity.

The other safeguard of action-power is thought-power; the capacity to recognize, co-ordinate and sift the maximum factors in any problem of life, and to apply the reached conclusion to the control of feeling and conduct.

Thought needs "psychological objects"—phenomena of life

contemporaneous and past; phenomena of all life, not of the mental phase of life only; phenomena of observation that have led to the sciences; phenomena of reason that have produced the philosophies; phenomena of creative impulse that have expressed themselves in the arts; phenomena of aspiration that have sought to realize themselves in the religions; phenomena of human growth, association, movement and organization that have become explicable through history and sociology.

All thought, to be thought at all, must take cognizance of other thoughts of one's own, of other people's thoughts, other systematizings of thought. From the earliest dimmest exercise of thought, individually and collectively, thought is a putting together of thoughts. Were this process to end with the observing of differences and acting on an assumption of superiority and finality, the thinker would perish of isolation and starvation, probably before his house would have fallen about his ears from the disintegration of false building principles.

All thought is a process of synthesis (so, indeed, is all true feeling and all true doing). Its work is to discover realities and explain transiencies. It cannot concede the claims of that which is inevitably relative, such as theological systems, to be treated with the diffidence due to the absolute. On the other hand, while synthetical thought cannot accept the relative as absolute, neither can it reject it absolutely, since everything, no matter how falsely it may regard itself, is in some degree a part of

reality, and must possess some significance, direct or symbolical. Nothing can be absolutely relative; everything is relatively absolute. Everything reflects the radiance of reality on everything else. Light is ultimate; darkness is its limitation. "O Hidden Light, shining in every creature!" is an assertion of reality. So is Object Two of The Theosophical Society—the comparative study of religion (and art), philosophy, and science, including the science of human life, its development, organization and interactions with its environment.

Comparative study in the Theosophical sense (that is, study based on the realization of the essential unity of life and the co-operative interaction of its forms, even of the apparently malevolent) has within it the possibility of inducing a mental attitude and an intellectual technique which, interacting with the realization of unity, could wisely and beneficently develop, enrich and control the dynamic expression of life both in its ordinary aspect and in those as yet extraordinary aspects which were the original First Object of The Theosophical Society.

Attention to the three Objects of the Society is, I am convinced, the supreme duty of a Lodge of The Theosophical Society; and study along the lines of the three Objects, and the practice of their implications, is, I have long been sure, the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration.

ARTISTS ALL

By C. JINARAJADASA

HOW can Theosophy help us, ordinary men and women of the workaday world, who are not artists? By showing us how we can grow in artistic sensibility. The sense for Beauty resides in us, because we are inseparable from the nature of God. Not only are we created by Him in His image, we also share in His Divinity. Most men are not aware of this wondrous truth, and few are the religions which teach it. But it is the essence of Theosophy.

Within us exist the Good, the True and the Beautiful. They exist in God in perfection; they are in us in germ. But, just as the germ put into the soil, and nourished by sun and rain, unfolds into the tree, all of whose strength and beauty are somewhere in the germ, so we unfold. Our five senses bring out our sense for truth, as with trained eyes and ears and hands we watch Nature, and listen to her, and shape her to our use. Our emotional nature reveals more of life and its possibilities, and we know that as we are friends to all that lives, our lives become richer. Little by little we discover that the Good dwells in our inmost selves. A marvellous unfoldment of the Divine in us begins as we train our minds to understand the workings of the universe, and stand in awe and rapture before the Wisdom of God which "mightily and sweetly ordereth all things".

Our next stage in self-realization is by growing in the sense for Beauty. The intuition that resides in us is our guide; it will teach us to be artistic. He who is intuitive knows good taste from bad, the essentially beautiful from the meretricious. How then shall we grow in intuition?

In many ways; but there is one way open to us all. It is the way of tenderness, of affection, of brotherliness. There is a subtle connection between Brotherhood and Beauty. He who lives Brotherhood becomes more sensitive to Beauty; and he who serves the Beautiful understands quickly the vivifying power of Brotherhood.

This way of tenderness, understanding, and service is for us all. Note how Charles Kingsley speaks of this way in simple language. Many of you must have heard the four lines:

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when you meet them,
Lame dogs over stiles."

That is Brotherhood. But what follows when you so live Brotherhood? The swift return is revealed by Kingsley in the four lines immediately following, which are rarely quoted:

"See in every hedgerow
Marks of angels' feet,
Epics in each pebble
Underneath our feet."

That is why Brotherhood and the sense for the Beautiful are related. Let a man practise Brotherhood, and he cannot help becoming refined, for the intuition which is latent in him begins to grow.

The new revelation which life has for us will come when we add the sense for the Beautiful to whatever other faculties we now possess. The Beauty of God has mysteries to reveal to us, which

are different from the mysteries which His goodness and His truth reveal. Something of the mystery of His divine Beauty is revealed through every wayside flower; something of it shines forth from every child's face; and, could we but find it, it nestles in the heart of every agony with which life seems to crush us. God the Beautiful is all, and in all. And the swiftest way to see the Beauty of His face is to be tender to all.

A CHRISTMAS SONNET

Dedicated to

Dr. and Mrs. George S. Arundale

*It may well be that we have yet to learn
The mystery and meaning of it all,
And that men still must grow both wise and tall
And learn anew to wonder and to yearn.*

*The Holy Night sings in such simple strain
That but the meek of heart can understand,
And only he of pure and stainless hand
Shall hear its echoes in his soul again.*

*A humble stall, a star, a little child,
Adoring Magi, shepherds standing by,
And ringing Hallelujahs in the sky,
And over all LOVE brooding calm and mild.*

*Shall we not lay aside our pride and creed
And worship Christ in Spirit, Truth, and Deed?*

KARL M. CHWOROWSKY

THEOSOPHY AND PSYCHO-ANALYSIS

BY DR. A. G. VREEDE

ONE of the several reasons for the setback of The Theosophical Society is undoubtedly the appearance on the scene of modern thought of the newest psychology and more especially of its most popular and fascinating branch—Psycho-analysis. The pendulum of human thought has, since 1875, entirely swung to the other side. When The Theosophical Society was founded sixty years ago, rank materialism prevailed, coupled with a narrow religious dogmatism. The extreme materialists of those times, as you know, proclaimed that soul was non-existent, that thought was a product of the brain. In the opposite camp the majority actually believed that the Serpent had spoken to Eve in Paradise—in short that *The Bible* had been written by the Holy Ghost, and that its every syllable was inspired truth.

There was indeed in those days little else besides materialistic science and orthodox religion. Spiritualism and Mesmerism on the one side, and archaeological discoveries and the first beginnings of Comparative Religion on the other, were well nigh the only factors working for a change of mind. How weak their voices sounded in this double desert of materialism and dogmatism!

How different things are now, sixty years after Theosophy entered upon the scene! Now this Psycho-

analysis presents to the world many viewpoints, which in essence are akin to Theosophy.

Psycho-analysis or, as some prefer to call it, Analytical Psychology, is a new and scientific method of analyzing what we in Theosophy call the Inner Man. The first name, given by Freud, stresses a method; the other, invented by Jung, suggests a scientific branch of general psychology.

The origin of Psycho-analysis has been stated by Freud in his Clark University lecture on Psycho-analysis in 1909.¹ Dr. Breuer, a physician in Vienna, in 1880-1882, treated a girl who showed terrible hysterical symptoms, paralysis, speech troubles and the like. He thought that some words she murmured might give a clue, and so he repeated these words to her after he had induced a kind of hypnotic sleep. The subconsciousness responded to those words, and the patient related some of her forgotten phantasies, and then she felt better. Interestingly enough she called this new kind of treatment a "talking cure" and also "chimney sweeping". Breuer gave it a more dignified name—the "cathartic (*i.e.*, purifying) method".

Charcot in Paris proved that hysterical disturbances, like paralysis, had to do with psychic ideas,

¹ Dr. Sigm. Freud, *Ueber Psychoanalyse*, 6th edition, Leipzig and Vienna, 1922.

and Janet, whose pupil Freud had been (1885-1886), found that hysterical persons were unable to keep the multiple psychical processes together in a unity; he found that they were liable to "mental dissociation," a fission of the mind, certain ideas or notions being split off and then assuming an independent mental existence.

When Freud took up the investigation of these hysterical dissociations he discovered patients whom he could not hypnotize. On them, along Breuer's line, he tried a method he had witnessed in Nancy applied by Prof. Bernheim, whereby forgotten memories were extracted from patients by questioning them in the waking state. And so he found that memories, though apparently entirely forgotten, yet existed in some form or other, and that these were sometimes responsible for hysterical symptoms. As Dr. Ernest Jones has put it in his excellent little treatise,¹ the events whereon depended the hysterical symptoms were forgotten, and yet their memory was not dead. Although forgotten, these memories were active. Now Freud used this activity by letting the patients tell him just whatever came freely into their minds. He called that the "method of free associations." The hidden and yet active thoughts in the unconscious influenced the patient to disclose just those thoughts and memories that had to do with the ailment in question.

A second observation of this great investigator was that some force in the patient's mind tried

¹ Dr. Ernest Jones, *Psycho-analysis*. Benn's Sixpenny Library, London 1928.

to keep back the memories from being conscious. There was a "resistance," and Freud inferred that this resistance was the very force that kept the memory away—that "repressed" the memory. So there was a "conflict" in the unconscious part of the patient's mind—a conflict between part of the mind on the one side, and certain tendencies on the other—urges, going against the moral and social standards of the person concerned. Freud discovered that this was a phenomenon, not only with neurotics, but common to all men. And this discovery it was that brought his ideas outside the pale of specific medical interest, into the domain of general psychology and gave rise to a theory of the constitution of the inner, the psychological man, a point of special interest for every Theosophist.

How is the inner man viewed by the psycho-analysts? In his treatise, *The I and the Id* (1923), Freud postulates three kinds of inner processes: "The ordinary consciousness," the content of what we are thinking and feeling at a given moment; "the preconscious," that which is not in our mind, but can be brought in at any moment, either by remembering or by associating with kindred ideas present in our mind; and thirdly, "the unconscious". This unconscious never enters consciousness unless brought therein by the complicated process known as psycho-analysis; and then of course it ceases to be unconscious. Roughly speaking we can imagine man's consciousness as a house. In the living room, people, *i.e.*, thoughts, go in and out, and in the ante-room many people wait. Some of

those will come in when people who know them happen to be in the living room, others are kept back by a footman and are only admitted on very express desire, even only after a certain insistence on the part of the people in the living room. We could call that footman the inner guard. The door between that ante-room and the general premises is guarded by another censor, a very strict and uncompromising outer guard. He is the man who has to do with the rough outside people that have to be kept away from the decent house he guards. These inner and outer guards are themselves also composed of psychic stuff, but they are doing the "repressing," the keeping away of thoughts and feelings which are not allowed in. Some of the excluded people have been in the living room before, and have slunk into the ante-room, others never have been in the house at all and are well kept away in the outer darkness. That outer darkness then is the "unconscious," but we must not think of it as a latent or passive something, but as a decidedly dynamic force.

So according to Freud there is this undifferentiated or primitive "id",¹ a part of which, through contact with the outer world, becomes the "ego," a Freudian term which differs entirely from our Theosophical "Ego". That Freudian ego represses those desires, ideas and words, which are incompatible with the standards of

the ego, while part of the ego may become a separate "super ego," which keeps back the powerful urges from the unconscious which try all the time to come into the conscious human part of the psyche.

These censors, the "ego" and the "super-ego" (or "ego-ideal") come into existence through the experiences of the child from its very first hours of existence until about its sixth year. The child is compelled by its surroundings to repress all feelings and wishes which are not consistent with its environment, with the actions of its parents, with the laws and customs of the household. This repression happens endopsychically, *i.e.*, within the child's psyche, and is not observed by its waking consciousness. This repressing is a natural and desirable function, it is the forming of the whole system of balance of the person concerned, and of his temperament, even—so the Freudian school says—of his conscience. "Conscience," says Freud,² "is at the bottom the embodiment, first of parental criticism, and then of the criticism of society." In his book about religion, entitled *The Future of an Illusion*,³ he says that the moral level of the members of a civilization is synonymous with the extent to which cultural rules have been "internalized" by repressing the instinctual wishes for generations. These instinctual wishes—incest, cannibalism, and murder, to take the worst—are

¹ "Id" the Latin word for "that" or "it". The German "es". In the translations of Dr. G. Groddeck's works the word "it" is used, in those of Freud's the Latin "id".

² *Sämmtl. Kl. Schriften zur Neurosenlehre*, IV^c Folge, Ch. II, p. 104.

³ Translation by W. D. Robson Scott, London 1927, p. 21.

born anew with each child, but they are at once frustrated, they are prohibited by the outer environment, and this external compulsion is gradually internalized in that a special mental function, man's super-ego, takes it under its jurisdiction. "Every child," says Freud, "presents to us the model of this transformation, it is only by this means that it becomes a moral and social being. The strengthening of the super-ego is a highly valuable psychological asset for culture".¹

So this process of repressing primitive urges is entirely a natural procedure. But whenever this gradual process is thwarted, by illness, emotional shocks or other disturbances, there occurs a phenomenon which Freud calls "fixation." The person remains bound to the gratification which a special phase of infantile feeling gave him. You know that Freud has named all these phases of repressing after forms of normal or abnormal sexuality, maintaining that the sexual urge, the "libido," was the one great psychic force. Others have pointed out that this presentation of the psychic energy was somewhat onesided, and Adler with his "will to power" and Jung with his "collective unconscious" have tried to remedy this onesidedness.

Anyhow, these fixations can "impede" the natural growth of the psyche, they can be the source of neurotic symptoms, and can cause a more or less pathological phenomenon of very great importance called "regression." Under the stress of difficulties a person

¹ Ibid., pp. 17, 18.

can go backwards instead of forwards. There can be, for instance, a mother fixation—the child did not go through satisfactorily all the natural phases in relation with his mother, and now if in his later life he does not find complete happiness, he may in a retrograde way go back to infantile feelings toward his mother or toward anyone who, for him, represents the mother imago. For instance, he may marry a rather unsuitable elderly woman, and love in her more the "mother" than the woman.

Also the "complexes," a term first used by Jung, and taken over by Freud, are instances of faulty repression. The term is used rather loosely in psycho-analytical literature, and sometimes the ordinary repressed part of the "it" is thereby indicated. Mostly, however, a complex is considered to be the result of some frantic repression. The affective force of shame or rage or violent disappointment gives great power to this repressed part of the "it". Having been thrown back forcibly into the unconscious, it remains there as a unit, cut off from the rest of the psyche, having a life apart and in a way influencing the conscious part of the psyche.

You will have seen that there is a continual tension between the ego and the repressed part. In "neurosis" this tension of the unconscious conflict gives rise to disorders; there is a compromise made in the patient's unconscious between repressed sexual impulses and the repressing force; a distortion of both of them occurs, and the extraordinary complications

arising out of this distorting compromise are the hysterical and other neurotic symptoms. This is an abnormal endo-psychic result of the tension existing between the unconscious and the censor. "Character formation" is a normal result of this tension.

"Sublimation" is another result. It occurs when the repressed forces have been changed from libidinous sexual urge into non-sexual impulse. A well known symptom of this is the writing of poetry by people who are in love. A writer describes this process as follows: "We might say that the thing tabooed is repressed, but the initial charge of energy with which it was invested has been switched off at just the psychological moment to a something that is *not* tabooed and yet which is capable of taking the energy charge."¹ Sport, idealism, religious feeling, altruism, artistic work, even the choice of one's vocation—all this is attributed by this school largely to sublimation of the unconscious urge from sexual into non-sexual channels.

"Reaction formation" is another mode; then the libido is pressed back into the unconscious, but a conscious reaction is kept up to keep it back. Habits, good and bad, and hobbies ensue. Over-compensation is often a form of this reaction formation.

* * *

I have dwelt rather long on the different factors which Psycho-analysis has found to be part of the human soul. I have left on one

¹ *Social Aspects of Psycho-analysis*. Ed. by Dr. Ernest Jones, London, 1924, p. 211: "Vocation" by Ella F. Sharpe.

side the different stages of normal infantile development, named by Freud in terms derived from normal and abnormal sexuality. I have left out all about dreams, about errors in mental functioning, about psychological types, about symbolism, about the relationship of Psycho-analysis to sociology, politics, education and criminology. I have only taken up the subject of the constitution of the human soul according to Freud's school. We can sum this up as follows: Starting from the individual we can say: the body, when born, has an external world forced upon it, it has an internal force of blind unconscious urges, pressing from inside as it were. By the reaction of the body to its surroundings, and by the interplay between this reaction and the unconscious, notions are gained, censors are formed shutting off the unconscious, and external impediments are transformed into internal tensions and internal laws. So, according to this school, the foundations of both character and conscience are laid in early childhood, and the experience of the infant and the special character of its surroundings are understood to be the determining factors. Freud, strictly scientific, always sticks to the empirical side. He never deduces anything from theories he has not previously investigated, and so in the question of what man really is, he never begins from the side of the unconscious. "Psychology without a soul"—a term Jung applied to the older psychology—is also in my opinion applicable to Freud's system.

(To be concluded)

WAR AND DISARMAMENT

By JOHN BEGG

EVERY man of goodwill desires peace. But not peace at any price: not at the price of evils even worse than war. Without doubt there have been wars divinely ordained, or at least acquiesced in, to the end that spiritual ailments might be cured; just as, to cure a physical ailment, a man will submit to nauseating draughts or to the surgeon's knife. May not a war be a surgical operation necessary to save a people's soul, a cautery to burn out hates and prejudices inimical to human brotherhood? Considering who it was that introduced gunpowder to Europe and who later invented the quick-firing gun, the Theosophist, however ardent a humanitarian he may be, must surely be in favour of "hastening slowly."

Is our desire for peace as sincere as we pretend? Are we not too often more concerned to avoid the expense, the mess and the immediate suffering than to set right the evils, the accumulation of greed, exploitation, cruelty, oppression and the like that may contain the seeds of war? Are we not often little better than the bad parent who cares less that his child may be in pain than that it should disturb him with its crying?

It is surprising that none of our publicists seem to look at the disarmament problem in the light of Natural Law. Where else than in Nature are hints to be gathered

for a solution? Consider the relation seen in Nature between Function, on the one hand, and Organ, on the other. The latter can be seen invariably to develop from the needs of the former. Functional change must always precede organic change. The organ, again, tends to become atrophied if and when the needs of the function disappear, and only then. Our pituitary body, or "third eye," is a case in point. Its function—whatever that may have been once—has manifestly ceased and, as a result, the organ itself has shrunk to the vestigial condition in which we now find it. The human body reveals many other examples of this same natural process, in some cases not unrelated to the very problem we are considering—the relation of the organ, Armament, to the function, War. Our teeth and nails are presumably the modified vestiges of once formidable fangs and claws. Both, though now contemptible as weapons of war, remain tolerably efficient for the uses for which they are required. Nature's way of evolution is to modify the function and then to let the organ adapt itself to the altered circumstances.

So much for biology; let us now take a peep at human history. Time was when every man in the country went about armed. Each town was fortified against every other town, every baron's castle

against other barons. All that has gone, but not, mark you, by way of reduction or restriction of armament. Man still goes armed, inasmuch as the sword remains a necessary part of a gentleman's fullest dress. Duelling, raiding and harrying have alike gone. We have banished the old fighting function from our civil life; it is that which has brought about the reduction of civil arms to their present formal and ceremonial minimum, to saluting guns, Lord Mayors' halberds and the slim rapier of court-dress. War, the function, and its corresponding organ, Armament, remain with us only as incidental to our foreign and international relations.

In our present attempts at pacification have we not got hold of the "wrong end of the stick"? Ought we not to apply to our foreign affairs precisely the same nature-prompted process that has reformed our civil life? My suggestion is that we are wasting effort in tackling the business as we have been doing—that it is not the armament end, the organ end, of the peace stick that we should lay hold of but rather the war end, the function end.

Why not give up this fussy concern about reduction of armaments and with it, too, that other about security through maintenance of armament? Security through armament is just as futile and as contrary to natural law (as well as to the lessons of history) as is peace by disarming. If the Geneva Conference has done anything of value it has been to show the incompatibility of these two aims and how the illusory nature of their apparently close relationship

has served only to confuse the issues. Both, in fact, are as futile as the now exploded idea of sobriety through prohibition, and for much the same reasons.

It is an axiom that for every phenomenon there must be, could we but discover it, a corresponding noumenon, which is only another way of saying that for every effect there must be a cause. Any change in the noumenon produces a change in the phenomenon, but not *vice versa*. It cannot be shown that a change in the phenomenon has any real effect on the noumenon. This seems too elementary to need statement. But it has apparently been forgotten that war is to armament as noumenon to phenomenon. I repeat it is not with armament that our concern must be but with war. Now a noumenon is, after all, only a so-far-undiscovered phenomenon; it becomes a phenomenon automatically when discovered, leaving yet more deep-seated noumena to be sought for. So it is not only war we must seek to abolish but more especially the hidden springs of war—shall I say—hate, fear and acquisitiveness? Do not let it worry us that this may seem to offer (to such as care to follow it out) a causation-quest to infinity. Let us be content to get well on the noumenon-side, to get *behind* the thing we wish to affect. Only so can we bring to bear the necessary pressure; for there is indeed nothing but *push* in Nature's mechanics. Compression is the principle of all "prime movers": tension, if present, is a minor, secondary principle actuated primarily by compression. Even our

typical device for so-called tension, the chain, transmits force (as we can see if we think it out) by compression, by push.

Therefore at whatever point in the sequence of cause and effect

we intervene, let us take care that anyhow that point is *behind war*. Then, and only then, may we proceed with any hope of ultimate success to push it "off the map".

THE WHITE LIGHT OF THEOSOPHY

DR. BESANT once said in a talk:

In a map which I once saw in the Himalayas, in the house of the Master K. H., there were shown the various spiritual movements in the world from quite very early days in the third and fourth Root-Races. Each particular religion had its own colour, so that you could trace the religions in all their ramifications over the world; just as, in another map of a similar kind, you could trace all the Root-Races and sub-races down to the very smallest branches of them. They are, in a sense, geographical maps of the world, showing in the one case, the spread of Religions, and, in the other, the spread of particular Races. That was, of course, full of instruction, and very illuminating. In that map, the great living religions which are now at work had each its own particular colour, so that you could see not only where it existed but also where it was most active, where it had most vitality, where it was doing its greatest work, and so on. Each religion, as you know, has its own

peculiarity, its own special message to mankind, so that each of them had its own particular colour; and The Theosophical Society (in which all are equally included in its work)—that was white, because all colours join in that. And according to the vitality or the sluggishness of a Lodge, so was marked the brightness or dullness of its light.

It is well sometimes to think of that, to remember it, because it ought to make you realize how closely interested are members of the Brotherhood in the welfare of The Theosophical Society as a whole. Each of you belonging to a Lodge should remember that on your individual conduct, on your individual spiritual life, depends the increase or the decrease of the brilliancy of your Lodge looked at by one of the Masters. That would, I think, give you a fuller sense of responsibility for your own individual life, and you would be more careful not to decrease that life by any failure which you are able to avoid, by any weakness which you are able to uproot.

SIXTY YEARS OF THEOSOPHICAL PROGRESS

By ERNEST WOOD

In reviewing the Diamond Jubilee Epoch of The Theosophical Society's existence, Mr. Wood contrasts the earlier with more recent teachings, commenting on what he calls "changes of doctrine," which, in his judgment, "indicate retrogression rather than progress." Mr. Hamerster, in the succeeding article, challenges this view.

(a) AS REGARDS THE ORGANIZATION

I VERY much appreciate the brotherliness of Dr. Arundale in writing and asking me for an article for THE THEOSOPHIST, and leaving me free to choose my own subject, merely expressing a preference for my views on the subject of progress in the present Theosophical Movement since its inception by Madame Blavatsky sixty years ago. It has caused me to reflect upon all that has happened during the sixty years, for more than half of which I have given my full time to work for the Movement, except for such other studies and activities as may have been necessary for health and balance, and acquaintance with the world, both physically and mentally.

Reflecting then, upon the happenings of these sixty years, I seek first to eliminate my personal bias, and for that purpose I must try to find it. There are few people who are well balanced, that is, in whom truth, friendliness and energetic

activity equally do not lack. How easy it is to tell a harmless lie out of kindness, or to let something pass without serious and fundamental challenge because it seems kind. I remember an old friend of mine who used to say, when I remarked occasionally that something was not strictly true: "Never mind, it will do good." Others, perhaps impressed with the importance of achieving some physical result, or pushing some purpose through to success for the benefit of humanity, will sometimes be guilty of injustice to individuals and perhaps also of promulgating ideas without a really responsible basis for taking them as true to fact. There are also constant conflicts of circumstances in practical affairs—in business, in the family, in society—which make the preservation of all three virtues at the same time difficult. The analytic question for each one of us is; which virtue do we refuse to sacrifice in these conflicts?

By this enquiry I think I have found my own bias. It is for truth. In conflicting circumstances

I will sacrifice the feelings of others *if necessary*, and I will even upset the apple-cart and throw all success to the winds, in the interests of truth. My faith is with truth; I believe that truth is the necessary foundation for human brotherhood and human progress.

I think, however, that when conflict of duty arises, The Theosophical Society must show the same bias. I would therefore use devotion to truth as the test of its progress. In this view, the first duty of The Society's gatherings is to examine all things and hold fast to those which can stand the test of the severest criticism, just as a Geographical Society does within its limited sphere. Brotherhood our Society must stand for, but never at the expense of truth.

To me it appears that the Theosophical Movement was intended to be a brotherhood of those fearless persons who are prepared to bring their most cherished ideas to a common forum for the most ruthless examination or criticism, in the belief that a nearer relation to truth would be the reward of each who took part in this form of co-operation or brotherhood.

Madame Blavatsky put her own beliefs on this basis. Though she said that she had information from Masters, correct so far as her personality was capable of receiving it, she put it forward only for acceptance in its parts as they proved to be most reasonable ideas according to the mind of the student, which, she held, should never be closed and locked. The errors in her statements were her own, she said, the truth the Masters'.

We all admit that there can be no progress in Theosophy, if Theosophy is simply the fact or the truth of things, but there can be progress in our understanding of it—one day we do not understand something; the next day we do understand. The opinion which our neighbour holds often constitutes criticism of our view today, and often leads to our better understanding of the morrow.

I hold that this criticism is brotherliness—comparison and criticism are vastly and constantly important in the Theosophical Movement. The outer world is very sensitive about its frail beliefs, is very easily offended—there must be no mention of religion in the drawing-rooms—but brothers are never offended. In The Theosophical Society I can, I hope, refuse to rise from my seat in respect for the prayer of my brother, when he presses upon our notice in a gathering of The Society a request to God to keep the menace of war far from our midst, and I can, I hope, say to him in my quiet way, "I consider your God to be a fiend." "What a strange idea;" he may reply, "why should you think so?" "Because, if he ought to do it and would not do it without being asked by us, he must be incredibly callous." And from that we might go on to further consideration of the possible nature of God, to the benefit, perhaps, of both of us.

This is only another way of saying that in the Theosophical Movement we need criticisms in order that false or erroneous ideas may be shown up in their true colours. Madame Blavatsky was

unsparing in her criticism. As an example of it let me quote from *Lucifer*:

If the "false prophets of Theosophy" are to be left untouched, the true prophets will be very soon—as they have already been—confused with the false . . . If the false prophets, the pretenders . . . or even the weak-minded dupes, are left alone, then The Society threatens to become very soon a fanatical body, split into three hundred sects . . . We do not believe in allowing the presence of sham elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is ridiculed, the latter "is apt to shake the confidence" in the whole . . .

However it may be, let rather our ranks be made thinner, than The Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find faults with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual admiration . . .

This character of The Society as a body of students was very apparent in the beginning. In the book *The Original Programme of the Theosophical Society* we find Madame Blavatsky saying that the Masters did not give her and Colonel Olcott any directions as to what form The Society should take, but They did give the emphatic negative instruction that it should on no account follow church or

spiritualistic methods. The characteristic of a church is, of course, the collective expression of a belief or beliefs (in this it differs from a scientific society), and the quality of the spiritualist is to regard truth as a matter of revelation through mediums. People with fixed ideas, or ideas which they think must be right because they come from above, cannot well form a society for enquiry into the truth, but only for the quite different purpose of trying to convert one another or the outside world.

So the progress of The Theosophical Society must be judged by the degree to which it safeguards the truth, and allows truth to do its own propaganda and produce its own effect in human life. It must encourage the free encounter of opinions, taking care that its members are provided with full information on all points that may come up for discussion. It can have none of the spirit of the propagandist who hides some of the evidence, so as not to upset the weaker brethren. Sometimes there may even be dirty linen to be washed. Few of us are anxious to wash dirty linen in public, but that is better than not washing it at all. But where there are the sunshine and air of *free criticism* and *no offence*, there is less likely to be any dirty linen to wash.

Societies rise and societies fall—it is one of the lessons of history—and when we consider our own sixty years we must study the possibilities of both progress and retrogression. In my opinion the progress of our Society as such must be judged by the degree in which the spirit of brotherly

¹ *Lucifer*, March, 1889, pp. 2-3.

studentship prevails and the willingness to criticise and respond to criticism without offence. Judged by this standard I think the Theosophical Movement has not on the whole been making satisfactory progress, although there have been frequent enunciations of this ideal. This is witnessed by the numerous sects which have sprung up, each more or less excluding the others' books from its libraries and the others' leaders and ideas from its platforms.

(b) AS REGARDS THE SUBJECT

It cannot be said that The Theosophical Society has any dogmas, since no ideas are binding on its members, but at the same time the ideas which are propounded by the lecturers appointed to its platforms by its officers and committees in power, and the ideas given in the pamphlets that are circulated in its name by its publicity officers and the books emphasized by its Publishing Houses do commit it to certain views in the eyes of the public. Those views may be said to represent a majority opinion directing propaganda. (I am against majority rule in The Society, but that is by the way).

To estimate the progress or retrogression of The Society at any given time, we have to consider whether that majority view is sounder than the views of the past. If it is less reasonable to thinking minds there is retrogression, not progress; if it is more reasonable there is progress rather than retrogression. To judge this question as it exists at the present time I will make some comparisons of

various points arising in Theosophical study:

Let me first take up the question of what happens to an ordinary man after death. H. P. B. said that there is then a separation between the higher Manas and the terrestrial principles on account of the destruction of the physical brain, and this leaves those principles bereft of all initiative, so that after death the mere shell of the personality wanders about in the astral plane until it fades away. In the words of her *Key to Theosophy*:

The kâma-rûpic phantom, remaining bereft of its informing thinking principle, the higher Manas, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses . . . It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower Manas, since this "lower" is nothing without the "higher". . . . It is this nonentity which we find materializing in seance rooms with mediums . . . A true nonentity, however, only as to reasoning or cogitating powers, still an *entity*, however astral and fluidic. This is shown in certain cases when this entity, being magnetically and unconsciously drawn toward a medium, is revived for a time and lives in him by proxy, so to speak. This "spook," or the Kama Rupa, may be compared with the jelly-fish, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the medium's specific *aura*); no sooner is it thrown out of the water, however, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present.¹

In the same book H. P. B. said that there were only two exceptions

¹ *Op. cit.*, p. 119.

to the impossibility of communication of the living with the disembodied spirit:

The first case is during the few days that immediately follow the death of a person and before the Ego passes into the devachanic state. But whether any living mortal has derived much benefit from the return of the spirit into the *objective* plane is another question. Perhaps it may be so in a few exceptional cases, when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to *remain awake*, and therefore it was really the *individuality*, the "spirit" that communicated. But in general the spirit is dazed after death and falls very soon into what we call "pre-devachanic unconsciousness". The second exception is found in the *nirmanakayas*.¹

On these points the teaching given later by Bishop Leadbeater and Dr. Besant and The Society's leaflets is that after death the average man continues his conscious existence in the astral plane with scarcely a break, and only after years of activity there does he pass on into Devachan. It has also been said that those who are asleep are usually in full communication with their recently dead relatives in their astral bodies. All this is constantly taught on the platforms and in the official pamphlets of The Society. It must be admitted that there has been a vast change in the generally accepted and promulgated teaching on the point. Opinions may differ as to whether that change spells progress or retrogression.

It cannot, however, be said that on this point the difference between Blavatsky Theosophy and Leadbeater Theosophy is of great importance, for the main things are

reincarnation, karma and the unfoldment or development of the soul of man and in these they concur. Whether a man remains a long time in the astral plane or proceeds at once to Devachan cannot matter much to us now.

But when we come to the question of what agencies are provided to help man as quickly as possible on the path of unfoldment we find divergence which is important, because it so strongly affects the conduct of our life here and now. The recent teachings—especially since 1925—emphasize personal and ceremonial factors, which Madame Blavatsky regarded as superstitions. To her, "faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents," which the Masters could drive away only by "more than ordinary exercise of power," these influences being more of an obstacle than meat-eating, wine-drinking and "promiscuous physical associations".²

The recent teachings refer to such matters as spiritual forces communicated by apostolic succession, the response to prayer, and appeals to Christ and God. We find Bishop Leadbeater writing:

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself and that the first bishops were consecrated by the apostles . . . Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church. . . . There has been no break in the apostolic succession.³

¹ *The Mahatma Letters*, p. 462.

² *The Science of the Sacraments*, pp. 282-6.

³ *The Key to Theosophy*, p. 125.

In *Isis Unveiled*, however, Madame Blavatsky wrote :

The present volumes have been written to small purpose if they have not shown, (1) that Jesus, the Christ-God, is a myth concocted two centuries after the real Hebrew Jesus died ; (2) that, therefore, he never had any authority to give Peter, or any one else, plenary power ; (3) that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him ; and that, besides, the apostolic succession is a gross and palpable fraud.¹

She also repudiated the idea of mediation or organized access to the Masters. When some one wrote to her and asked to be put in connection with the Brothers her reply was :

Do you know so little of the laws of their order as not to understand that by this very act of yours—which was entirely unsolicited and a spontaneous proof of your loyalty—you have drawn their attention to you already, and that you have established relations with them yourself ? . . . It is not within our power to do anything for you more. Occultism is not like Christianity, which holds out to you the false promise of mediatorial interference and vicarious merit. . . .

To Madame Blavatsky the Christ and the Manu were not individual beings. On this point I will allow comparative quotations to speak for themselves, Bishop Leadbeater wrote in *The Inner Life* :

The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical plane life of the new race, and endeavours to make it as perfect an expression as possible of the idea which the LOGOS has set before Him for realization.²

¹ *Op. cit.*, II, 544.

² *Op. cit.*, I, 15.

But Madame Blavatsky, in her *Transactions of the Blavatsky Lodge*, gives quite a different view :

Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind.³

The later view of Christ makes him a particular being, as seen in the following words from Dr. Besant's *Esoteric Christianity* :

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus . . . That mighty One who had used the body of Jesus as His vehicle and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity gave into the strong hands of the holy disciple who had surrendered to Him his body the care of the infant Church.⁴

In contrast with this we may take H.P.B.'s statement in her *Esoteric Character of the Gospels*.

Many and many a time the warning about the "false Christs" and prophets who shall lead people astray has been interpreted by charitable Christians, the worshippers of the dead-letter of their scripture, as applying to mystics generally, and Theosophists most especially . . . For Theosophists were never found saying that Christ is "Here" or "There", in wilderness or city, and least of all in the "inner chamber" behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialize and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely, the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ.

And in *Lucifer* H.P.B. applied this thought to Dr. Besant, when

³ *Op. cit.*, p. 100.

⁴ *Op. cit.*, pp. 140-2.

she became a Theosophist, in the following words :

But, it is quite correct to say that "having for long done the will (*i.e.*, put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine. But this doctrine, let us hope, will *never* lead her to make again "her communion at a Christian altar", in other words to renounce the whole and the absolute for the part and finite.¹

The Mahatma Letters to Mr. Sinnett seem to be always in harmony with H.P.B. On this point we have :

Let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach* the "mystical Voice", while the man—Jeshu was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.²

Carrying our thought further, to the idea of God, we find Bishop Leadbeater writing that the Logos exists above his system and "sits upon it as on a lotus throne." He is described as being "as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire."³ But H. P. B. said :

Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and ever omniscient creative potentiality.⁴

¹ *Lucifer*, 1889, pp. 448-9.

² *Op. cit.*, p. 344.

³ *The Inner Life*, I, pp. 143-6.

⁴ *The Key to Theosophy*, p. 53.

Elsewhere she said :

In Esoteric Philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like the word "army". As the latter is the all-embracing term for a body of active forces, or working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators or Builders.⁵

Here also *The Mahatma Letters* agree with Madame Blavatsky :

He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving father and creator of all in heaven" our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us—(at any rate)—compromising with, and pandering to public prejudices.⁶

Elsewhere also we find the same series of *Letters* repudiating the idea of "a consciousness, omnipresent and eternally beneficent" having "a plan in accordance with which evolution is being guided," to quote the words of one of The Society's new leaflets.

Coming now to the question of religions we find a great contrast, for while Theosophy may be in a sense identified with *religion*, it could find no good place for *religions* in human evolution, according to H.P.B. But let me first give two quotations from Dr. Besant :

As the origin and basis of all religions, it (Theosophy) cannot be the antagonist of any. It is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and

⁵ *The Secret Doctrine*, I, 380.

⁶ *Op. cit.*, p. 304.

seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.¹

What is the object of religions? They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution . . . All the types need religion, so that each may reach upwards to a life higher than that which he is leading . . . Religions seek to evolve the moral and intellectual natures and to aid the spiritual nature to unfold itself.²

Let me now give quotations from H.P.B. on this subject. Three will be enough :

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*³

The mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material, soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man—or hero-worship.⁴

A page torn out of the history of the Secret and Sacred Sciences, their evolution, growth and *Death—for the profane masses* . . . It relates . . . to the . . . systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved

taste of the "hoi polloi" and the ignorant for ritualistic pomp and the materializations of the ever-immortal and Unknowable Principle.⁵

On the subject of our attitude towards the Masters we may compare with recent literature the views of Madame Blavatsky as expressed in a letter to Dr. Franz Hartmann in April 1886, as follows :

As to . . . that portion of your letter where you speak of the "army" of the deluded—and the "imaginary" Mahatmas of Olcott—you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me . . . that if he did not see the Masters in their true light, and did not cease speaking and inflaming people's imaginations, that he would be held responsible for all the evil The Society might come to? . . .

When we arrived (in India) and Master coming to Bombay bodily, paid a visit to us . . . Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came . . . other fanatics who began calling them "Mahatmas"; and little by little, the Adepts were transformed into Gods on earth. They began to be appealed to and made *puja* to, and were becoming with every day more legendary and miraculous . . . Well, between this idea of Mahatmas and Olcott's rhapsodies, what would I do? I saw with terror and anger the false track they were all pursuing.

Is it Olcott's fault? Perhaps to a degree. Is it mine? I absolutely deny it and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honours—is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved.

⁵ *The Secret Doctrine*, II, 503.

¹ *The Ancient Wisdom*, p. 5.

² *Esoteric Christianity*, pp. 3-4.

³ *Isis Unveiled*, II, 635.

⁴ *The Secret Doctrine*, II, 281.

While recognizing that each member must draw his own conclusions with reference to these changes of doctrine, I think personally that they indicate retrogression rather than progress. In an effort to make straight the way for the footsteps of the public or the feebler brethren, or else to simplify the teaching, there has perhaps been some reversion to the simple explanations and encouragements adopted already by spiritualists and the churches. I hope I shall not on this account be labelled a "Back to Blavatsky" Theosophist. Not that I mind much, if it be not used as a term of reproach, or pity. Really, I am merely desirous to get my Theosophy straight, and to associate with others who are trying to do the same thing.

Since The Society has no dogma, it cannot pronounce upon its own progress or retrogression. But the important thing in my eyes is that we should come together on these points of difference, consider them very fully, and not allow The

Society to drift. It does not seem to me a quality of brotherhood, especially on the part of a majority, to "agree to differ," and so relegate, it may be, the views of minorities to a living tomb. Herein lies one of the very few points on which I find myself in disagreement with Dr. Arundale's expressed policy. He has written that we should go "together separately". I do not like that. I want to go together together. Some express the same idea by saying, "We will meet on the mountain top!" But my idea of a Society is that we should meet here and now. Where we find differences of opinion there is the more need of our getting together. We need one another—I do not mean in a mere social mood avoiding essential matters, but in our most vital thinking. If The Society increasingly functions for this closer and more benevolent intermingling of opinion, then I think we may congratulate it and all its faithful Sections and Lodges on progress indeed.

Do I contradict myself? Very well, then, I contradict myself; (I am large. I contain multitudes).

WALT WHITMAN

"SEEMING DISCREPANCIES"

By A. J. HAMERSTER

Nothing blinds like fanaticism, or a one-sided view of a question.—Isis Unveiled, I, 222.

THE foregoing article points out that since H.P.B.'s days Theosophy, as expounded by A.B. and C.W.L., has "vastly changed" and greatly "diverged," and that The Theosophical Society has been "allowed to drift" away from the pristine teachings, drawing from all this the conclusion that there has been "retrogression rather than progress." The means employed to prove this is the juxtaposition of quotations from H.P.B.'s books and *The Mahatma Letters* on the one hand, and the writings of A.B. and C.W.L. on the other, the writer giving little comment of his own, only underlining in a few sentences the differences and contradictions between the two sets of teachings. An excellent method on the whole, letting each party have his say, and leaving the reader to draw his conclusions by his own better judgment.

Now, my own judgment tells me, from the material adduced in the article, and from my own studies, that there is certainly between the Theosophy of last century and the Theosophy of this century—to put it more impersonally than if we were to speak of H.P.B.'s Theosophy *contra* A.B.'s and C.W.L.'s Theosophy—a great difference, change, divergence, even contradiction and opposition perhaps. But

this has not led me to the same conclusion as the writer's, namely that there has been "retrogression rather than progress." On the contrary, it is what we might reasonably expect, my opinion being that the "difference, change, divergence, contradiction and opposition" testify in no uncertain way to a healthy life and a vigorous progress of Theosophy and The Theosophical Society, in the Diamond Epoch that lies behind us. Imagine the paradox of an immovable Theosophical movement, chained to the dead rock of last century's Theosophy! Theosophy is a science, a science of the occult, the hidden, the unknown, and therefore of necessity a progressive science. As there have been and always will be progressing stages of science: Ptolemaic, Copernican, Newtonian, Einsteinian, Planckian, etc., so have there been and always will be evolving stages of Theosophy: Iamblichian, Lullian, Paracelsian, Blavatskian, Leadbeaterian, etc. Imagine some one saying to Einstein that the radical divergence from, the diametrical opposition in cardinal points of modern science to seventeenth, eighteenth and nineteenth century Newtonian physics is to be counted "a retrogression rather than a progress," for no other reason than the existing

difference and contrast between the new and the old. Would the new be the new if it did not differ from, if it did not contradict the old? Is not the new but the contradiction of the old?

To find differences and contradictions, not only between different authors, but also within the *oeuvre* of one and the same writer, as well as in the things of everyday life, is the easy (in its consequences, however, often uneasy) pastime of the man in the street. To find differences, to underline them, to grow fanatic about them, to hold to one side, and decry the other, that is the story of his short life. Thereby he lives, therefor he goes to war, therein he dies, and dies alas . . . blindly. For, "nothing blinds like fanaticism, or a one-sided view of a question," said H.P.B.

To solve differences and contradictions, on the other hand, is the philosopher's laborious but happy and illuminating task. When you solve differences, contradictions, opposites, they dissolve into thin air, and leave you with a clearer insight into the richness and the fullness of life.

Hindu philosophy rightly says that "by the delusion of the pairs of opposites all beings walk this universe wholly deluded," but also that there are "men of pure deeds, freed from the pairs of opposites" (*Bhagavad Gita*, VII, 27-28). Western philosophy teaches the same. In Plato's and in Hegel's dialectic, for example, all understanding proceeds by contradiction, and the solution of contradictions in a higher unity. Somewhere in his *Encyclopaedia* Hegel asserts that it is by contradiction that the

world moves onward in its course, that science and philosophy have progressed through the ages. That, then, is the true end of philosophy, not to find differences, contradictions, opposites, and then to array oneself on one side, but to look through them as it were, and thereby find their greater truth, their deeper reality.

The conflict of the schools and sects—in philosophy and science not of very much better temper than in religion; read for instance Schopenhauer's invectives against Hegel—is notorious. Every clinger to one side, one truth, one revelation will revile all past, contemporaneous and future teachers as "so many false prophets that have gone out into the world to lead you astray" (1 *John* I, 26; IV, 1). But shall we as Theosophists follow such examples? Shall we accuse Plato of retrogression because he diverged from his master Socrates, or Aristotle from Plato, or Spinoza from Descartes, or Hegel from Kant? Shall we not rather comprehend better than any other Hegel's teaching that, not only in the world of physical organisms is there evolution, but also in the world of thought-systems, in the schools of philosophy, of science, and of religion, to which by right Theosophy belongs, probably as the oldest, certainly as the deepest-reaching?

It is not the first time in the history of the modern Theosophical "Movement," that later teachings have been decried as contradictory to earlier ones. We may still read in *The Mahatma Letters* of the "famous contradictions,"¹ detected

¹ The foot-notes are at the end of the article.

by A. O. Hume in "The Early Teachings of the Masters." And what was the Master's defence? "You deduce but too readily from *incompleteness* contradictions,"² he wrote to A. P. Sinnett. Again: "What grumbings, what criticisms on *Devachan*, and kindred subjects, for their *incompleteness* and many a seeming contradiction! Oh blind fools!"³ And calling in the judgment of "a *high Adept* whose powers are *not* in the Chohan's chancery sequestered by Him to prevent him from squandering them upon the unworthy objects of his personal predilections," the Master reports this "high Adept's" decision as follows: "It is all perfectly correct. But, since many sentences are *incomplete*, and the subjects scattered about without any order, I do not wonder that your 'lay chelas' should find fault with them. Yes; they do require a more explicit and clear exposition."⁴

But when such "a more explicit and clear exposition" is given, it only makes the "hue and cry" against the "false prophets" the more bitter. H.P.B. was not the fit instrument for giving such an "explicit and clear exposition." "Incomplete and the subjects scattered about without any order," exactly describes the state of her writings. On the other hand, "a more explicit and clear exposition" admirably characterizes A.B.'s and C.W.L.'s books. But has it saved these successors of H.P.B. from being denounced as retrogressive powers, that is powers of evil, leading humanity to the devil, instead of as powers for good, fit instruments of the Masters in the fulfilment of the "High Adept's"

suggestion for "a more explicit and clear exposition."

"Occult truth," H.P.B. writes, "cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion," whether these be founded on H.P.B.'s own writings, or the Masters', or Buddha's, or Christ's. "It [occult truth] is something to be perceived by the *intuition* rather than by the reason, being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty" [of this intuition]. And unfortunately, H.P.B. informs us, "there are many such in The Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful,"⁵ perhaps indeed, even to wishing to upset the whole apple-cart.

The writer of the preceding article is wholly for truth. So are we all! He is prepared "*if necessary*, even to upset the applecart," again "in the interests of truth." There! that is the philosophy or better the hue and cry, for there is little philosophy in it, of the man in the street. It sounds hefty, but it reeks of the mobs in the marketplace. The sense, however, of upsetting the applecart and spilling the precious food (and don't forget

the poor old applewoman) is what I cannot see. Had not one rather keep in mind and never lose sight of the possibility of the applecart containing also *a* truth or *the* truth, which is not *his* truth or *our* truth and should not this, therefore make us doubtful of the "necessity," not to speak of the propriety, of upsetting the applecart! "That is the question." Not "to be *or* not to be," but whether "to be *and* not to be," or becoming,⁶ growing, progress, evolution is not the higher truth, to be searched for and welcomed rather than keeping rigidly immobile, to old imperfectly expressed or incomplete truths, may they have come from H. P. B. or the Masters, Jesus or Buddha, A. B. or C. W. L. Why such a dogmatic attitude in a Theosophist? It is the principal shortcoming of the foregoing article. Why, for instance, should H. P. B.'s alleged denial of a more or less long life of the deceased person on the astral plane, be *per se* better, or more logical, or more truthful than A. B.'s and C. W. L.'s affirmation of it? Why should the latter be dubbed "retrogressive?"

* * *

I do not propose to go into all the points of alleged divergencies raised in the preceding article. I should even have liked best of all to keep my "response" to the writer's challenge altogether philosophical, as I have tried to make it until now, and to leave the "solutions" of the differences to the diligent student himself. But I think it would not be fair towards the writer if I shirked the duty of considering at least some of the discrepancies in a factual way also.

It is a tedious business and it must needs—when the subject is of an occult nature, the knowledge of which is not obtained from one's own experience—be more or less dogmatical and controversial, quoting authorities, splitting texts and words and meanings. And all this, while I am of A. P. Sinnett's opinion that the differences and contradictions are in general "not much worth worrying about, though for the present they leave me cloudy in my ideas."⁷ Rather than drag them into public dispute, with nobody able to pronounce a final judgment, I would advise each student to follow the Master's suggestion to A. P. Sinnett, individually to "make notes of them," and to try to find their solution for himself. Yet, as I said, having once accepted the writer's challenge as to principles, I cannot well ignore it altogether as to facts, but I will certainly not tax the reader's patience and my own endurance beyond an examination of the first two points raised by the writer. That should be enough in any case to show either the strength or the weakness of the writer's arguments.

The first point concerns the life after death. On pages 238 and 239 of his article two quotations are given from H. P. B.'s *Key to Theosophy*, leading the writer to the deduction that after physical death "a man proceeds *at once* [*italics mine*] to Devachan," and only "the mere shell of the personality wanders about in the astral plane until it fades away," whereas A. B.'s and C. W. L.'s teachings are said to be that "only after *years* of activity" on the astral plane does the average man "pass on into Devachan."

To prove this the writer places two completely disjointed passages from *The Key* together as if they were treating of the same subject, whereas in reality the two texts, separated in the original by full six pages of other though related matter, have to do with quite different though again related conceptions. The first quotation, as expressly stated by H.P.B. but not so quoted by the writer, considers the state of the man's "remains" after his "*second death*," "when the Atma-Buddhi-Manasic triad is said to 'separate' itself from its lower principles, or the reflection of the ex-personality, by falling into the Devachanic state." The second quotation, on the other hand, speaks of "the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. The spirit is dazed after death and falls very soon into what we call *pre-devachanic* unconsciousness." "Very soon," here means presumably the same "few days that follow immediately the death of a person," mentioned a few lines before.

Now my contention is that this second text does not deal with the state of the man's "remains" after his "second death," like the first text, but of his state between the first and second death. But need I assert as much? Are not H.P.B.'s own words in this second passage clear enough? Does she not declare in so many words that a few days after the physical death a man falls into what is called a "*pre-devachanic* unconscious" state? The italics and inverted commas are all H.P.B.'s. But, one may object: the "pre-devachanic un-

conscious" state is only momentary, just a fleeting moment "before the *Ego* passes into the Devachanic state." It is in this way at any rate that it seems to have been understood by the writer. But is that right? And how does he know? Where does H.P.B. put any definite short time-limit to it? Not in the text under consideration at any rate.

Then let us see what we can find elsewhere in her writings about that pre-devachanic state—conscious or unconscious, that is another story, which may be told some other time. And let us first make clear what that state really means. It is the gradual withdrawal of the *Ego* into Devachan where the impurities of earth-life cannot follow it. It is therefore a purificatory process, a slow disentangling of the knots laid during earth-life. *Non datur saltus in natura*. Nature does not proceed by leaps and bounds. That is one reason why we might believe in the pre-devachanic state taking *some time* at least. In *The Secret Doctrine* H.P.B. definitely identifies this purificatory process with man's life in Kama-loka. It is "a place of purification," she says (I, 463). Again: "Purgatory," she declares, is "the borderland between heaven and hell, the one for all men, whether good, bad or indifferent. With the ancients it meant simply that which in *Esoteric Buddhism* is called the Kama-loka, between Devachan and Avitchi" (*The Secret Doctrine*, III, 227). And in another place, recurring again to the same subject of Kama-loka, she quotes these words from Proclus: "After death, the soul continueth in the aerial

(astral) body, till it is entirely purified from all angry, sensual passions, then doth it put off by a *second death* [when arising to Devachan, H.P.B.] the aerial body as it did the earthy one" (III, 373).

If all this is true, how can we logically or reasonably deny to this after-life some considerable length, as well as a consciousness of some sort? For what would purification mean without some consciousness of it? It may be objected perhaps that the last two quotations, having been taken from the posthumous so-called third volume of *The Secret Doctrine*, cannot be accepted as authentic teachings of H. P. B. But then I would point out that they are entirely in agreement with the immediately preceding quotation from the undoubtedly authentic first volume.

We must now see if we cannot find stated somewhere the definite time-length of this after-death life. Here is something of that kind. A Caledonian Theosophist had also detected "Seeming Discrepancies" between the earlier and the later teachings. Obviously, history repeats itself constantly. And what was H.P.B.'s answer? Emphatically she denies the charge. "We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with *leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader*. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of this later period, as both proceed from one

and the same source—the ADEPT BROTHERS."

In my opinion the same is true of the still later teachings of A.B. and C.W.L. "Radical discrepancies" in the latter with H.P.B.'s teachings I have still to find, and that is a proof to me that A. B. and C.W.L. had their knowledge from the same ADEPT BROTHERS, who instructed H. P. B. But to return to the "Seeming Discrepancies" of the Caledonian Theosophist: in her reply H.P.B. speaks of the "interval" or "period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as "Bardo". We have translated this," she adds, "as the 'gestation' period, and it lasts from a few days to several years, according to the evidence of the Adepts."⁸

And if we do not think the time-limit of "several years" sufficient to cover the younger teachings of a period ranging from "a few days or hours" up to "about forty years" for "the average man of what is called the lower middle class,"⁹ then we have the following passage from a letter of the Master, widening out those "several years" of H.P.B. into "a number of years." The passage is, I think, all-conclusive. Incidentally it also shows how we should *not* read H.P.B., namely, all too literally and mechanically as it were. Referring to H.P.B.'s above quoted lines on "Bardo," A. P. Sinnett in one of his letters to the Master put the query: "The period of gestation between Death and Devachan has hitherto been conceived by me at all events as very long:

Now it is said to be in some cases only a few days, in no cases (it is implied) more than a few years. This seems plainly stated, but I ask if it can be explicitly confirmed because it is a point on which so much turns."

The last words show A. P. Sinnett's disagreement with the opinion of the writer of the foregoing article that the length of time of the after-life on the astral plane "cannot matter much to us now." This latter view can be held only when one is blind to or ignores the function of that after-life as a purificatory or purgatorial process. At any rate the Master's answer to Sinnett's question is explicit. "Another fine example," [the Master refers to H. P. B.'s reply to the Caledonian Theosophist], "of the habitual disorder in which Mrs. H. P. B.'s mental furniture is kept. She talks of 'Bardo' and does not even say to her readers what it means! As in her writing room confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tail peeps out before the head. 'Bardo' has nothing to do with the duration of time in the case you are referring to. 'Bardo' is the period between death and rebirth—and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the Ego delivered of its mortal coil enters into Kama-Loka (the abode of Elementaries); (2) when it enters into "Gestation State"; (3) when it is reborn in the Rupa-Loka of Deva-Chan. Sub-period (1) may last from a few minutes to a *number* [the Master's italics] of

years—the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation, etc."¹⁰

And if after this testimony of the Adepts, one might still doubt if H. P. B. herself knew of this "number" of years, then I may as a final proof of the accord instead of discrepancy between the earlier and the later teachings quote Annie Besant's *Ancient Wisdom*: "Many a student lives for long years [on the astral plane], sometimes for centuries—*according to H. P. B.* [italics mine]."¹¹ Are we, who come so much later, to know better what H. P. B.'s teachings were on the subject, than her direct pupil?

* * *

We must now briefly glance at the second point, raised by the writer of the foregoing article against the younger teachings, regarding "the question of what agencies are provided to help man as quickly as possible on the path of unfoldment. The recent teachings—especially since 1925—emphasize personal and ceremonial factors, which Madame Blavatsky regarded as superstitions. To her [the writer here quotes from one of her letters] 'faith in the Gods, or God, and other superstitions, attracts millions of foreign influences, living entities and powerful agents,' which the Masters could drive away only by more than ordinary exercise of power, these influences being more of an obstacle than meat-eating, wine-drinking and promiscuous physical associations."

Note again how one-sidedly the writer quotes and reads his sources. For if it is possible "to attract

millions of foreign influences, living entities and powerful agents" of an evil nature, devils or demons in ordinary parlance, then surely it must be equally possible, if not more so, to attract also Angels or Spirits of a good nature. If rites and ceremonies impure are effective to release the night-forces of nature, how should not pure rites be as potent to draw down the blessing of the beneficent powers? Indian and western philosophy, as pointed out in the beginning of this article, have taught us to look always for the pairs of opposites, everywhere in nature. Never be content with finding one side only, but if you have discovered one, then look out immediately for the other side, its opposite or contrast. In the same letter of H. P. B., from which the writer quoted about the evil influences, and immediately following those lines, she cries out in some despair apparently: "Explain this to Mr. Sinnett (I CAN'T)—tell him to read over what I said . . . and let him remember that as all in this universe is contrast (I cannot translate it better), so the light of the Dhyan Chohans and their pure intelligence is contrasted by the 'Ma-Mo Chohans' [Chohans of Darkness] and their destructive intelligence."¹²

I do not think I need go further. The above is sufficient, in my opinion, to lay bare the inherent weakness of the foregoing article—namely its one-sidedness—as well as to show, in some measure at least, the rationality, if not the truth, of my and others' faith in

the *progressive* march of Theosophy, since A.B. and C.W.L. joined the Movement.

A last word. The law of the pairs of opposites is a double-edged sword, cutting left and right, dividing what should be one army of Theosophists, into two camps, here the retrogressionists, there the progressionists. Can we climb the steep and narrow road "together together," as the writer of the foregoing article wishes? To me it sounds like an empty play of words, a meaningless duplication. On the other hand the President desires us to walk "together separately." To me this sounds like the true, philosophical, "unity in diversity." Let us then so go together, meet each other on the way, here and now, where and when we can, till on the mountaintop we are sure to meet in the fulness of absolute unity.

NOTES

¹ *Loc. cit.*, p. 181.

² *Ibid.*, p. 243.

³ *Ibid.*, p. 365.

⁴ *Ibid.*, p. 181.

⁵ *Lucifer*, October, 1888, p. 92.

⁶ Cf. *Secret Doctrine*, 1st ed., I, 257; J. H. Stirling, *The Secret of Hegel*, I, 319 *et seq.*

⁷ *The Mahatma Letters*, p. 178.

⁸ THE THEOSOPHIST, June 1882, p. 226.

⁹ *A Textbook of Theosophy*, by C. W. Leadbeater, 1912, p. 65.

¹⁰ *The Mahatma Letters*, p. 105; *The Early Teachings of the Masters*, p. 59.

¹¹ *Loc. cit.*, 1897, p. 103.

¹² *The Mahatma Letters*, pp. 462-3.

IN A BUDDHIST MONASTERY

By BARBARA SELLON

“IF the Buddha came to Japan today, he would probably be as surprised as the Christ might be if he visited Europe.”

“One wonders which of the dozen or more sects would remind him at all of the simple direct teachings of the deer-park.”

“Well, at any rate, in Zen Buddhism He would recognize His own intense preoccupation with the search for truth. One can imagine Him looking, with a reminiscent smile, at the young monks struggling with their *koans* as He once struggled to solve His own great problem.”

“Zen certainly comes nearest to our Theosophical understanding of the Lord Buddha's teaching”.

We were discussing Professor Suzuki's book, *The Training of a Zen Buddhist Monk*, which we had been reading with great interest and, it must be confessed, some puzzlement, when the telephone bell rang and a distant voice enquired: “Would you like to spend to-morrow at a Zen monastery? The Abbot, hearing that you are interested in Zen invites you to come to the chanting of the *sutras* and to stay to the mid-day meal. On this day the laity is admitted and he would be very glad to meet representatives of your honourable Theosophical Society.”

Needless to say we accepted with much pleasure. Long ago our interest in Zen Buddhism had

been stirred by reading L. Adams Beck's *Garden of Vision*, and we had followed this up by the study of Daisetz Suzuki's books and the articles in *The Eastern Buddhist*—all that we could lay our hands on in English. So that this invitation to see for ourselves something of the Zen life came as a longed-for opportunity.

The philosophy of Zen is that of Buddhism coloured by mysticism, for Zen is a discipline rather than a philosophy. It is a way of life by which Buddhist consciousness may be developed. The word Zen means *Dhyana*, meditation, though it is *Prajna*, intuitive knowledge and power which is the object to be reached through this meditation.

Zen was brought to China from Southern India some thirteen hundred years ago by the Great Teacher, Bodhidharma, a red-faced choleric looking individual if we may trust the portraits, to be found every where in Japan, reproduced in a few lines or chipped out of wood, but full of force and character. This philosophy was brought to Japan, tinged now with Taoism, in the 13th century. Its direct one-pointedness and vigour appealed at once to the military class and from it arose *Bushido*, the way of the warrior, and much of that which is finest in Japanese life. Here it is still a force to be reckoned with, though in China it has

died out. One feels that the potential greatness of Japan—one might almost say the potential menace of Japan—lies just in the idea of *mo chi chu*, "go-straight-aheadness" which is essential to Zen.

Zen is an attempt, much like that made by Krishnamurti today, to express the inexpressible. "The Zen Master speaks in terms of that inner experience in which mind and body dissolve and all our ordinary ways of looking at the so-called world undergo some fundamental transformation. Naturally statements issuing out of this sort of experience are full of contradictions",¹ and it is just these apparent contradictions which form the *koans* (problems) the solving of which through hours, weeks and sometimes months of meditation is the major discipline of the Zen monk. The Zen master does not give instruction, he tries to awaken, sometimes even by physical violence and shock, that which lies dormant in each of his pupils, the basic teaching being: "Look carefully within and there you will find the Buddha."

Feeling that much of Japan's attitude in the world today arises from a mis-application of these teachings of spiritual growth and realization to worldly progress we were particularly anxious to see the *Zendo* in action.

It was a glorious spring morning, as, with our Buddhist friend—himself a student from the monastery—we set out for Yawata and the Empukuji Temple, azaleas in bloom everywhere, wistaria and tender green of young leaves. The

train was full of children—all trains in Japan are full of children in the "young-leaf-viewing season"—hundreds of boys and girls sight-seeing. One has only to see them to understand Japan's need of expansion. We passed through the closely cultivated countryside, every inch of ground utilized. Between the rows of barley the following crop of egg-plant was already up; under the new leaves of the vine pergolas, the earlier crop of broad beans just ripening. The fields are never fallow—the peasant, always at work, twelve hours a day, seven days a week, the old Japan works to feed the new. There is no room between the rows for machinery, not even for a horse to move, all the work is done in the age-old way by the patient, endless labour of the peasantry.

As we approached the monastery the road became crowded with short dark figures—all men—all in grey and black with twinkling white feet, and, alas, wearing for the most part European hats above their ceremonial silks. Among the azaleas by the roadside were small stone figures, and the pilgrims moved from one to another of them much as in Europe they make the Stations of the Cross.

We entered by the great gate and were taken to the Abbot's apartments, passing on the way huge tubs of cooked vegetables and cauldrons of rice being prepared for the temple guests. The monks worked quietly and efficiently. There was no talking, no hurry though they were expecting a hundred guests or more. All was orderly service, labour being part of the monks' daily discipline. The head

¹ *The Training of a Zen Buddhist*, by Daisetz Suzuki.

cook invited us to visit his spotless kitchen: "A miserable place and very dirty, but honoured by your presence". The position of cook is a highly honourable one and may only be filled by a monk who has acquired some degree of enlightenment and has been for many years in the temple, for here, in menial labour, he may accumulate much merit, not for his own benefit, but to be turned into the treasure-house of the world, without thought of personal reward, material or spiritual.

We slipped off our shoes at the entrance to the Abbot's quarters and were shown by an old monk into his receiving room. In a few moments he came, a cheerful powerful personality with the air common to the successful cleric the world over. A delightful host, he would have been just as much at home in Park Avenue as in this little hillside temple, but there was about him a quiet certainty and that inexpressible something by which one recognizes spiritual greatness. The conversation, over the inevitable cups of tea, was limited to a few polite platitudes, on either side, through an interpreter. We should have liked to ask him many questions, but it was to be an exacting day for him and he hurried away to robe himself for the ceremony in the temple. The Zen monks wear over their kimonos a transparent black garment and a square stole of tawny silk, but the officiants in the temple wear, over this again, a great robe of rust-coloured brocade, very magnificent, thrown over one shoulder. One recognizes the yellow robe, modified to suit a

different civilization and a colder climate.

As we entered the temple, a monk was calling his brothers to the ceremony by beating the *han*, a heavy hanging board with characters carved on it which read:

Birth-and-death is the great event
Transiency will soon be here
Let each awake and ever reverent
Give not himself to dissipation.

They came, a long, black procession with folded hands, and took their places on the mats in front of the laity. The Abbot and his attendants entered, made offering at the shrine, and the chanting began. Syllable by syllable, all equally stressed, the Sanskrit words sounded unfamiliar. The chanting was punctuated by strokes on a bell and accompanied throughout by the thud, thud, of a leather-wrapped stick on the *mokugyo*, a kind of wooden drum, hollow and resonant, which gives a curiously hypnotic sound, supposed to open the understanding of the hearer. This chanting went on for about an hour, and when it was over the entire congregation, after the ritual purification of hands and mouth, adjourned to the dining-hall and took their places, row by row on the floor.

The monks brought in the dining trays, one to each person. On each was a package, wrapped in a blue and white towel, containing three bowls of different sizes and a pair of chop-sticks—charming bowls of china, lacquer or wood, a pleasure to eat from. A procession of monks followed with the food in buckets—*misa* soup, vegetables and rice. The bowls were filled with good steaming food. The Abbot

came in and, walking between the rows, he spoke while the food got colder and colder. Every now and then he seemed to be reaching his peroration, and I thought that a hopeful gleam flickered in the eyes of his polite but hungry hearers, only to die out as he came to a new point in his discourse. We were told afterwards that it was a very salty, practical and altogether delightful talk and that the people had enjoyed every minute of it, but our earthy western minds were sad to see that good food coagulate into clammy coldness. No doubt it was good discipline, no one stirred, no one fidgeted. At last the verse of the mid-day meal was recited :

The meal has three virtues and six tastes,
Offered to the Buddha and to the Brotherhood ;
Let all sentient beings in the Dharma-dhatu
Universally share alike in the offering.

The ceremonial taking of the first three mouthfuls followed, while a monk recited :

The first morsel is to destroy all evil,
The second is to practise all good deeds,
The third to save all sentient beings ;
May we all attain the path of Buddhahood.

The bowls were quickly emptied. The monks refilled them again and again. There was no talking, no unnecessary movement of any kind, only the click of chop-sticks and the soft padding of the monks' *tabi* as they passed to and fro. When all were finished, hot water was brought and each guest washed his smaller bowls in the largest one, and as this was emptied out a monk recited, "the verse of the

waste water". This is addressed to the hungry dwellers in the spiritual worlds and seems an economical way of satisfying them :

The water wherewith the bowls are cleansed
Has the taste of heavenly nectar.
I offer it to you hosts of the spiritual realms,
May you be full and satisfied.
Om ma-ku-la-sai svaha !

For a moment all sat silent, before chanting the mid-day grace :

Having finished the rice-meal, my bodily strength is restored,
My power extends through the ten quarters and the three periods of time,
I am a strong man,
I waste no thought on reversing the wheel of cause and effect,
May all beings attain miraculous powers.

Meanwhile we had been conducted to the Abbot's private rooms and there served with a most delicious meal—soup, fried bean curd, vegetables, pickled plums from the monastery garden (the monks are great gardeners), sweetmeats, and there was even a plum wine *specialité de la maison* which our friend seemed to find very good.

The Abbot did not appear, but sent one of his assistants to show us the great dormitory, where the laity would spend the night. Row upon row of bright blue *futons*, each with a clean white covering, sewn neatly into place, where the quilt would touch the sleeper's face. These very thick quilts are the standard bed and bedding of the Japanese. They are about six feet square and are folded, half under and half over the occupant. They are placed

directly on the springy mats and are very comfortable, provided the toes can be induced not to stick out at the end. Fortunately these people are not tall, though remarkably well developed muscularly. With the increase of height now taking place owing to western methods of education, the housewives of Japan will have to reconsider the standard size of their *futons*.

We visited the little tea-house with its tiny garden, the go-down, where the treasures of the monastery are kept, and came to the Zendo, the meditation hall, where the monks spend the greater part of their time. The stone floor was covered, today, with the red rugs of ceremony, but usually it is bare and is used for the ambulatory meditation which from time to time breaks the long hours of sitting cross-legged for the novices. This room is about 36 ft. x 65 ft. and is the home of some fifty monks. It is known as "the hall of the eye of the right dharma", for it is here that the eyes are to be opened to a new view of the secret of life. Around two sides of the hall runs the *tan*, a raised, matted platform, some six feet wide, on which the monks sleep by night and meditate by day. Each has one mat, six feet by three, as his special home, behind this is a cupboard in which he keeps his small possessions and, during the day, his rolled-up quilt. This he spreads at 9 p.m. and, using for pillow the cushion on which he sits to meditate, he sleeps till 3.30, when he is awakened to begin again the life of meditation and service. Winter mornings can be bitterly

cold in Japan and the Zendo is not heated. It must be no easy matter to rise in the dark, pour cold water over oneself and return once more to the apparently unsolvable problem which has been one's companion for days or weeks. But the real seeker for truth cares for none of these things, and the others leave the monastery. There are no life-time vows to be broken. This is an entirely practical affair.

You come here for a purpose, if you do not achieve it you return to everyday life. If you do, in some measure, achieve it, you may also return to the world, but you are now a different being, free from the bondage of life and death and devoted henceforth to helping others to gain that freedom. Whether you remain in the temple or return to the world is of no importance. "A monk ought to be like a grind-stone. Chang-San comes to sharpen his knife, Li-Sze to grind his axe. Some who come may not appreciate the stone, but it remains ever contented." This in Zen is known as "cultivating secret virtue" or "practising deeds of effortlessness". What a familiar ring the words have to the student of Theosophy!

The great drum of the lecture-hall was booming as we left the Zendo. The monks and the congregation were already seated on the mats as we took our places. The great drum sounded faster and faster with a final staccato roll on the wooden studs on its circumference as the *Rōshi*, with his attendants entered the temple. (It would be interesting to know what relation this title of "Rōshi," given to the Zen-Master, bears to the

familiar "Rishi" of India.) He proceeded to the shrine of golden lacquer. Incense was three times offered to him, once for himself, once for his own master, and once for the founder of the monastery, and at each offering he prostrated himself thrice, while the monks chanted the song of meditation to the rhythmic beating of the *mo-hugyo*. He left the shrine, mounted his great chair, sitting in it cross-legged. One of his attendants placed a reading desk before him, while the other smoothed out his robes and handed him a cup of tea. In his deep pleasant voice he began his discourse. It was evidently gripping to his congregation, but we, benighted foreigners, not understanding the language, after the first half hour crept silently out to visit a unique feature of this temple—the Western Hospice, where Europeans and Americans, interested in Zen, may come, for a time, to study and lead a modified form of the Zen life in conditions suited to their needs.

A spotless little house with five small bedrooms, very simply but sufficiently furnished, with electric light and even an electric kettle to make one feel at home. A dining-room fitted up with the necessities for a western meal, a small kitchen with an electric hot plate on which western food can be prepared for those not content with the simple monastery fare provided, a European bathroom with hot and cold water laid on, everything spotless and inviting. The little garden contains a meditation cave for the use of those not yet ready for the more strenuous practices of the Zendo. As the Zen way of

living is to be practised as far as possible the residents do the work of the house and garden, as the monks do that of the monastery, making it part of the meditative life.

Leaving this home of peace we returned to the Rōshi's hill-top house to thank him, over a final cup of tea, for a very memorable day. He invited us to return and stay awhile in the hospice. "For", he said, "you have studied much and have had great opportunities." Remember the words of Chung-Fêng, the great teacher :

A rare event it is to be born as human beings,

And now are we born as such.

Few have the opportunity of hearing the words of the Buddha,

And we have listened to them to-day.

This being so, if we do not attain liberation in this life,

In what life do we expect to attain it?

A picture rose in my mind, as we bowed our farewells—an oak-grove in sunny California and a slight vivid figure impatiently answering a question: "I do not believe in re-incarnation, I *know* it, but from my point of view, re-incarnation is a waste of time." Another picture followed, this time of a white-haired lady on a heather-clad eminence, shaking us all by the power of a wonderful voice, which declared: "If liberation means leaving my brothers without help, I will have none of it. I will not pass through that door, I will hold it open until the youngest of my brothers has entered in".

The Rōshi spoke true words. Certainly we in The Theosophical Society have had great opportunities. What are we going to do about it?

"SPIRIT OF MOTHERHOOD"

(THE COMPOSITE MADONNA)

THE universal appeal of the great picture which figures as our frontispiece, is the objectifying of Mother love, in the realization of the ideals of the world's greatest painters—their concepts of the Madonna.

The "Spirit of Motherhood" is a pictorial result of the union of science and art, and in this intensely interesting issue there is unmistakably apparent all the characteristics of its noble heritage of ancient beauty and spirituality.

It is a summing up in one wonderful face of the inspired ideals of almost three hundred old masters in their great zeal to depict the love and grace of Motherhood through a period of a thousand years, lighting "the world's great altar-stairs, that lead from darkness up to God."

To unify all of this transcendent beauty was the *leit motif* of its modern producer—Joseph Gray Kitchell—and the final rendition has been adjudged America's most interesting and beautiful contribution to the art wealth of the world.

In the earlier stages of the work it necessitated the use of scientific composite photography (invented by Mr. Kitchell), for by no other means could the accurate massing of line and plane have been effected. About 271 famous Madonnas, including that attributed to St. Luke, all available primitives of Byzantine or Greek origin, and all modern masterpieces from Cimabue to Bougereau, were merged into one composite image and in that unit the dominant characteristics of individual interpretations prevailed and eliminated extreme variants from the golden mean.

Perfectly corrected lenses of Jena glass and orthochromatized glass plates were used throughout the tedious initial work,

together with an ingenious apparatus fitted with transverse lines as fine as the spider-web filament used in the theodolite, which ensured the most delicate registration of the orbital, nasal and labial definitions so absolutely essential in building up the superimposed integrals.

Generally, similar paintings were classified into distinctive groupings, and of these there were nineteen. Each unit of each group was brought to perfect scale and photographed successively on plates that later became the secondary originals in the next stage of composition. Prints from each group negative became the units for final massing, and after that came the careful work of eliminating false lines and secondary half-tones. Then all instrumental agencies ceased and the work of delineating the result on canvas in neutral tones removed all but a few of the traces of its scientific genesis.

Joseph Gray Kitchell was a Major on the General Staff, U. S. Army, during the Great War, is a Fellow of the Royal Society of Arts, Great Britain, and author of books and articles on art, economic and scientific subjects. Examples of his mezzotone work were acquired by the Bibliothèque Nationale (Louvre), Paris; British Museum, London; Congressional Library, Washington; the Metropolitan Museum of Art, New York; and the National Academy. He is the creator of the large allegoric picture—"Thine is the Glory"—which he gave to the American War Department and which was bestowed by Secretary of War, Newton D. Baker, on the Red Cross Headquarters in Washington as the official tribute of gratitude from the Fighting Forces of the Army to the Healing Ones.

WHERE THEOSOPHY AND SCIENCE MEET

A CORROBORATION OF OCCULT RESEARCH

By G. NEVIN DRINKWATER

IN the September, 1932, issue of this journal, Mr. E. L. Gardner drew attention to the traces left by a great inland sea or lake in the Gobi Desert which had been discovered by Sven Hedin's latest Central Asian expedition.

As students of W. Scott-Elliot's *Story of Atlantis* (1896) are well aware, this work contains certain maps showing the geography of the world in the days of Atlantis. The last of these maps (fig. 1) shows the inland sea (or lake) in the Gobi on the shores of which the Aryan race was founded.

Both Dr. Besant and Bishop Leadbeater had a good deal to do with the clairvoyant researches embodied in *The Story of Atlantis*. The maps were drawn by Bishop Leadbeater.

Recently, the writer has discovered a map published by Dr. Norin, the geologist to the Hedin expedition, showing the extent of this prehistoric body of water so far as he has yet been able to trace it (fig. 2). A comparison of figs. 2 and 3 will show that the actual outline of a portion of the Gobi lake, as described in 1896 with the aid of clairvoyant research, has been amply substantiated by scientific research carried on from 1927.

Dr. Norin reports that the lake was at first fresh, and then, through rapid evaporation, became salty. The clairvoyant investigations reveal that at one time the "lake" was connected by a channel with the Arctic and was therefore in all probability salty. This is not necessarily a contradiction between occult and scientific research. At the later stage when the lake became a land-locked body of water, as shown in fig. 1, there is no reason why it should not have become fresh as required by the scientific researches. It is well known that some 10,000 years ago the Baltic became a fresh-water land-locked lake for a time.

According to Dr. Norin the lake lasted from Glacial to Post-Glacial times. This fits in well with the dates supplied by the occult investigations.

A full discussion, together with corroborations of some of the descriptions of pre-historic civilizations given in Dr. Besant's and Bishop Leadbeater's well known book, *Man: Whence, How and Whither*, has been published as a Transaction of the Science Group, Theosophical Research Centre, England, under the title *Corroborations of Occult Archaeology*.

Though the original of fig. 2 awaits the results of Dr. Norin's work published in 1932, no further further researches with the greatest interest has appeared in print. One

NOTES ON "CORROBORATIONS OF OCCULT ARCHAEOLOGY"

The striking illustrations reproduced below corroborate an important detail in the Scott-Elliot maps showing the world from the catastrophe of B.C. 80,000 to that of B.C. 9,564.

The author of the article, the Rev. Nevin Drinkwater, B. Sc., is a member of the Science Group of the English Theosophical Research Centre; he has pursued this corroboration and published the material gathered in the above-mentioned book *Corroborations of Occult Archaeology* (Theosophical Publishing House, London, May 1935, 70 pp.)

If the attention of Dr. Sven Hedin could be called to this article and the book, it might encourage him to search for the remaining traces of the Gobi Sea not yet discovered by Dr. Norin. Dr. Sven Hedin, when he visited Adyar, was very much impressed with Dr. Besant. We believe he is now exploring in Central Asia. He is a member of the Royal Academy of Sweden.

The most characteristic feature of the book is that it is written with scientific care, accuracy and caution, and it will therefore appeal to students of science, and

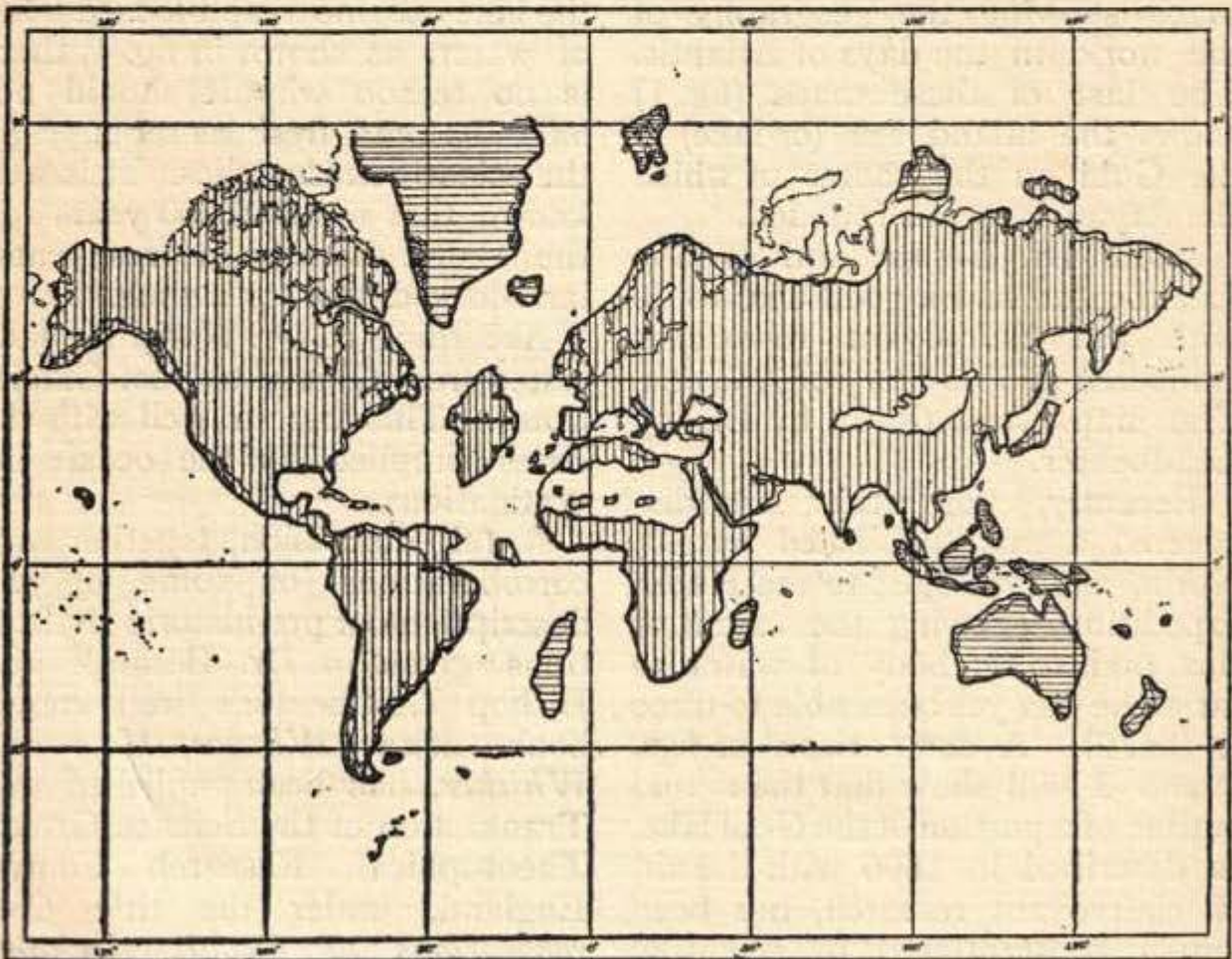


FIG. 1. Map based on clairvoyant investigations published in 1896 by W. Scott-Elliot, showing the world 75,000 years ago and the approximate configuration until the submergence of Poseidonis in B. C. 9,564 (Reduced).

of archaeology in particular. The book is one more attempt to show that clairvoyance is a fact, and that clairvoyant faculty may be used as an instrument of research. It is true that clairvoyant powers are possessed and developed by a few to such an extent that they can be

used for research. A recent work entitled *Extra-Sensory Perception*, by J. B. Rhine, published in 1934, suggests that most people are slightly clairvoyant. We know from classical Theosophical literature that clairvoyance and other powers are latent in man, and that in the course of



FIG. 2. Map published in 1932 by Dr. Norin, geologist to Sven Hedin's expeditions to Central Asia, showing the deposits left by the prehistoric Gobi lake as discovered by him in and after 1927.

(Courtesy of the "Geographical Review" published by the American Geographical Society of New York.)

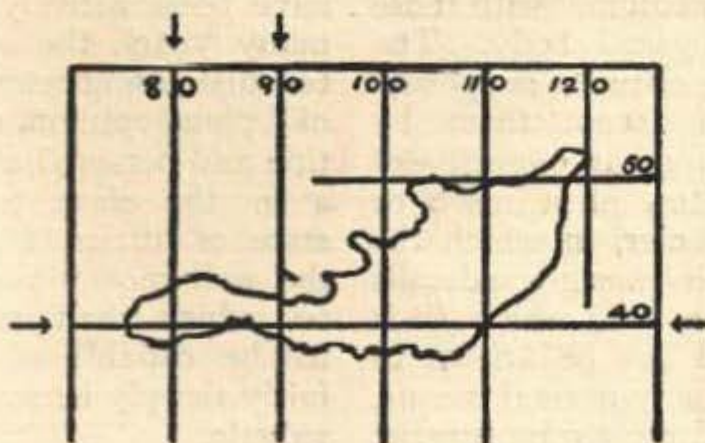


FIG. 3. The Gobi portion of fig. 1 enlarged to the same scale as the original map of 1896. The tongue of water on the left should be carefully compared with fig. 2 above, allowing for the difference of scale. The arrows indicate corresponding degrees of latitude and longitude.

evolution this faculty will be the common heritage of mankind.

Again, those who are making use of this faculty as a means of research assure us that even today this power could be acquired provided we were prepared to undergo a hard training and arduous discipline, just as in any other science or art. But these are not enough. The most indispensable requisites are very high purity of character, and (to use a phrase of Mr. Drinkwater's) a "high order of altruism if the development of extended powers of

clairvoyance is to prove a blessing and not a curse to the community."

The book contains at the end a bibliography on "Clairvoyance and Allied Phenomena," "Clairvoyant Studies of the Past," Archaeology, Anthropology, etc., and a suggestive list of periodicals on these subjects. This Transaction of the Physical Science Research Group of the Theosophical Research Centre, London, is worth a careful study.

D. D. K.

WORD ASSOCIATION TESTS OF TRANCE PERSONALITIES

BY WHATELY CARINGTON

During the last two years and a half, I have been responsible for a long series of experiments (still in progress) in which a new method of investigation has been applied to the personalities which manifest in "mediumistic" trance.

These personalities are of great interest, both from the purely psychological point of view and on account of their claim to be the "spirits" of deceased persons attempting to communicate, through the "medium," with those still in the physical body. The validity of these claims is supported by those who accept them by an appeal to a great quantity of evidential matter, of a more or less legal character, in which the supposed "spirit" has given details of his past life, etc., which (it is asserted) could not be known to the medium by any normal means, and thus constitute strong support for the identity claimed by the personality concerned. On the other hand, very little work has been done on what I may

term the intrinsic constitution of the trance personalities; in particular, no attempt has been made to secure quantitative data (measurements) such as would enable one personality to be compared with another, or with the "medium" in her normal state, in the same sort of way that one could compare ordinary people on a basis of anthropometrical measurements or psychological tests. Consequently, although qualitative researches have been actively prosecuted for many years, the subject remains to a distressing extent in a condition of "pious opinion, rhetorical question and personal abuse".

In the effort to improve this state of affairs, I decided to use the well-known Word Association test which I had previously shown¹ to be capable of discriminating fairly sharply between normal individuals.

The technique is simple: The experimenter calls out a list of quite

¹ Whately Smith, *The Measurement of Emotion*, Kegan Paul, 1922.

ordinary words, one by one, to the "subject" (in this case, the medium in her normal state or one of the personalities manifesting in trance, as the case may be) and the rule of the game is that the subject must reply to each word as it is called, *as quickly as possible*, with the *first* word suggested by it. The experimenter measures with a stopwatch the time elapsing between calling the word and receiving the reply (this is known as the "reaction time") and when he has finished the list he goes through it again noting whether the subject succeeds in reproducing, as she is asked to do, the replies first given. This is known as the "reproduction test" and failure to reproduce, or great delay, ear-marks the word as having some special difficulty for the subject concerned.

The length of reaction time is also a matter of great importance, because each word called out tends to stimulate a whole group of memories in which that word—or the object or activity to which it refers—has played a part. It may happen that the first word suggested is too embarrassing to utter, so that it must be rejected (despite the instructions) and another found; or there may be "intellectual" difficulties, or the subject may hesitate between one word and another. Any of these causes will prolong the reaction time in comparison with other words, so that we obtain a "pattern" as it were of longer and shorter times arranged among the words of the list according to the experience of the person tested.

But no two people have had quite the same experiences, or

retain quite the same memories; consequently, the reaction-time "pattern," as I have called it, which we obtain is, in a high degree, characteristic of the mental content of the person tested, much as a set of Bertillon measurements would be characteristic of his body. Moreover, there can be no doubt that the hesitations which prolong the reaction time, and the lapses of memory which produce failure in the reproduction test, are influenced by factors not readily accessible to normal consciousness, so that the method enables us to penetrate—to some extent at least—into the sub-conscious strata of the personality.

When I began the work, I argued that if a trance personality were found to give substantially the same reactions (times and reproductions) as the medium in her normal state, we should be obliged to conclude that we were dealing with no more than a histrionic pose, or at best a secondary personality in the ordinary pathological sense. I also thought that the converse would hold, namely that if we were to obtain significantly¹ *different* reactions this would constitute positive evidence in favour of the autonomy claimed by the trance personality studied.

The first of these arguments I believe to be unquestionably true;

¹ I use the word "significantly" in the statistical sense, namely such that the probability of the observed effect being due to chance or error is small. The full technique, too complicated to describe here, involves the repeated testing of the personalities and statistical analysis of the data obtained by the method known as Analysis of Variance, due to Professor R. A. Fisher.

but the second was definitely shown to be false by a classical experiment due to Besterman and Gatty. Mr. Gatty was tested in two alternated "poses" or "orientations of mind" based on two different phases of his own life—in the one state he imagined himself in the context of his Oxford College, in the other in that of his Hampshire home. No attempt was made to single out particular words for long or short times or for success or failure in reproduction, but the subject reacted quite naturally to the words as given, in the usual way. None the less, significant differences were found between the two states, and this

shows clearly that difference *per se* is no evidence of autonomy, for there can of course be no question that the two varieties of Gatty were fundamentally the same individual. On the other hand, the obtaining of significant differences between trance personalities does, in general, leave the question open, in the sense that we may legitimately concede the autonomy claimed, if we have cause for doing so on other grounds, whereas the finding of significant similarities would preclude this.

Actually the results obtained have shed considerable light on the psychological mechanisms involved, and I shall discuss this in my next Note.

(To be concluded)

FIRE-WALKING

By PROF. D. D. KANGA

The demonstration of fire-walking given by Kuda Bux, a Kashmiri Mohammedan, at Carshalton, Surrey, England on 17th September 1935, before members of the University of London Council for Psychical Research and other men of science, which is already a topic for discussion among the intellectual people of the world, will become historic.

THE test was made under strictly scientific conditions. The scientists present¹ were satisfied that there was no trickery. Kuda Bux was medically examined before the test commenced. His feet were inspected thoroughly. The skin of the soles was found to be soft and dry; the feet were washed and the wash solution tested; it gave all negative tests, showing that no chemicals had been applied to his feet. The

feet were photographed before and after the demonstration. The temperature of the soles of the feet was found to be practically the same before and after the experiment; the feet were examined soon after, and again after an interval of forty minutes after the performance; they showed no signs of hyperaemia or blistering. "A five-eighths inch square of zinc oxide plaster was attached to the sole of the

¹ Among those present at the demonstration were the following: Prof. C. R. Darling, physicist; Dr. T. E. Banks, Physics Department, St. Bartholomew's Hospital; Mr. G. Smith, London School of Hygiene and Tropical Medicine; Mr. R. S. Lambert, Editor of *The Listener*; Mr. Digby Moynagh, Editor of *St. Bartholomew's Hospital Journal*; and Prof. C. A. Pannett, St. Mary's Hospital.

right foot . . . The patch of plaster was quite unharmed, except that the fluff of the cotton basis at the cut edge looked very slightly scorched. If this were so, then cotton fibres must have reached a temperature approaching 120°C." (*Nature*, p. 468, 21-9-35).

Mr. Digby Moynagh, Editor of *St. Bartholomew's Hospital Journal*, volunteered in the interest of science to do an identical walk at the same time, with the same fire and under identical conditions. He was badly burned, blisters had formed on the soles of his feet in thirty minutes. Mr. Maurice Sheepen also made two steps on the glowing mass of red and black embers. He too was burned. All honour to them for this self-sacrificing public-spirited action.

A "cotton test" was applied to the fire. A wooden shoe-last covered with calico was placed on the live mass of fire over which Kuda Bux had just walked. In one second the calico was scorched; in two and a half seconds the cotton was burst through in several places. "The fire was contained in two trenches about 12 feet long, 6 feet wide and 8 inches deep. Barefooted, Kuda Bux walked along the trenches twice, and his feet made contact with the burning embers for some five seconds each time". (*Nature*, loc. cit.) There was no sign of the burning of the skin. It is well known that the human flesh scorches at a lower temperature than cotton fabric. To summarize—Kuda Bux walked on the fire and was not burnt; he did not run. The test was most severe. The ash was brushed or fanned away, so it did not play any part as forming an insulating layer between the feet and the fire. Kuda Bux did not fast before he performed this historical test, for he consumed a light lunch before the demonstration. Kuda Bux did not bring himself or work himself up into an exalted or ecstatic condition before he made the demonstration, which was a thoroughly straightforward experiment.

What is the explanation of this remarkable feat of walking on fire without being burned? Several explanations have been given and suggest themselves to us; they are briefly given below:

(1) "It is really a gymnastic feat" (Chas R. Darling, *Nature*, p. 521, 28-10-35); (2) "The callosity of the skin is responsible for the absence of burning or pain during the momentary contact of the feet with the embers" (Harry Price, *The Listener*, p. 473, 18-10-35); (3) It is done by "faith" (Kuda Bux); (4) It is done under the influence of a drug such as bhang; (5) A fire-walker works himself up into an ecstatic condition before performing the feat; (6) It may be an instance of psycho-physical phenomena such as stigmata, materialization, ectoplasm, etc.

Or (7) Is it due to the interposition of a thinnest layer of etheric substance between the live fire and the skin, brought about by astral entities as described by Bishop Leadbeater, pp. 727-730, *The Other Side of Death?* or (8) Is it the work of a gnome—a spirit working under the command of the man performing the feat as described by Madame Blavatsky in *Isis Unveiled*, Vol. I. p. 446?

Let us examine these explanations and try to find out which seems to be the most satisfactory.

(1) According to Darling fire-walking is merely another form of the fireside experiment of picking up a hot cinder and returning it to the fire, when the fingers are not burnt, if the action is performed quickly. The two cases could hardly be considered to be parallel. In the case of picking up the hot cinder the hand or the fingers do not press on the cinder, but in the case of fire-walking the weight of the whole body of the walker is on the live fire; this

makes a world of difference, and it is not affected by Darling's assertion that the time of contact of the feet with the fire was "much less than five seconds." Once again, if it were a mere gymnastic feat, then how can the feat of a whole troupe of devotees following their leader through the trench of fire and emerging unscathed be explained? That is a common sight in India and hundreds of people have seen it. This explanation is rather hastily given and does not seem to be satisfactory.

(2) The callosity of the skin.—The feet of Kuda Bux were pronounced by the physician to be normal. In the opinion of Harry Price his epidermis was thin and tender, while that of Mr. Moynagh seemed fairly thick and hard. Mr. Moynagh had blisters on the soles of his feet in thirty minutes, while Kuda Bux came through the ordeal unscathed.

Nos. (3), (4), (5) and (6) are more or less psychological questions and open up a vast vista of inquiry as to the relation of the mental with the physical. Two questions require to be considered here: (a) that Kuda Bux did not feel any pain, and (b) that he came out unscathed; (a) may be an instance of auto-suggestive

anaesthesia on the part of the performer during the demonstration, but (b) is more difficult to explain, namely the failure of the natural chemical reaction on the skin, though the cotton fluff of the plaster attached to the sole of the right foot looked very slightly scorched. Fire-walking seems therefore a psychological phenomenon and "this relation of the physical and mental," as William McDougall admits, "is the toughest of all problems that challenge the intellect of man". And yet, as John Dewey claims, "the integration of mind and body in action is the most practical of all questions we can ask of our civilization". "Such psycho-physical phenomena as stigmata, materializations, ectoplasm and many others suggest that our psychology, bio-chemistry, and similar sciences have only touched the fringe of ultimate knowledge, and the science of the West still has much to learn from the wisdom of the East." (*The Sydney Morning Herald*, 21-9-1935.)

Explanations (7) and (8) given by our Theosophical writers are occult and require careful study and investigation on the part of students of occultism.

THE SUPREME OBJECT OF EDUCATION

By GEORGE S. ARUNDALE

(A Radio Talk in Bombay)

LET me say at once, after thirty and more years' experience of education in India and elsewhere, that the existing systems of this great and noble Science are in no small measure responsible for the economic and moral distress in which the world finds itself today.

We educate the mind, after a fashion, at the expense of the physical body, which is bad enough, but far worse is our almost total neglect of the feelings, the desires, the emotions—of infinitely greater importance these than the mind, though equal in importance to the physical body. We acknowledge the sciences of mathematics, of chemistry, of physics, of geology, of astronomy. We acknowledge the sciences of geography, of literature, of history, of music, of painting, of craftsmanship. But in the comparatively unevolved state of education there is no place for the science of the emotions so rightly stressed in ancient Indian education. This science is a field in itself, and all we have to show for it is a psychology which avoids all that is of vital importance in the constitution of the individual life we are supposed to be educating.

The fact that our education is for competition rather than for co-operation is directly the cause

of the universal competition and strife which must needs end in hatred and in war. The fact that our education exalts the mind at the expense of all other states of individual consciousness, stimulating pride in superiority rather than pride in service, is directly the cause of the economic distress which well-meaning enthusiasts of the Douglas Credit Scheme type, for example, seek to destroy on the surface rather than at the roots.

If the world's present ills are to disappear it can only be through a drastic change in our educational processes, so that the spirit of happy helpfulness and eager search for Truth shall take the place of small complacencies and a grinding demand for unrighteous pre-eminence.

First of all, we must give to the physical body its rightful care from the home onwards, through school, college, university, and in after-life. We must learn to become efficient in giving to the physical body the attention it needs as to health, exercise, food, leisure, rest; and such attention must continue as part of the educational curriculum at least until the end of university life. We must train the body to right food, right sleep, right exercise, right movement, and to become a specialist in some form of physical activity. This is part

of the work of every teacher, and should have prominence in the training college curriculum.

Upon the basis of a body as healthily and as rightly living as we can make it we proceed to the education of desires, feelings and emotions. We must ourselves make the most careful study of all these, deeply understanding the science of them. We must perceive Reverence, Goodwill or Understanding, Compassion, together with Love, as constituting the Love desires, the Love feelings, the Love emotions. We must perceive anger, scorn, contempt, together with hatred, as constituting their hatred counterparts. And we must feed the former, while starving the latter.

A considerable portion of the curriculum must be devoted to these, for they are of the highest importance and of dominating influence in the lives of each and every one of us. Service is the high road to their right stimulation, which is why in some of the ancient Hindu Scriptures service is given pre-eminence over study in true education. Religion, patriotism, and a recognition of the essential Unity of all Life as partly perceived with the aid of the mind, have immense value in this department of education, if rightly understood. And no less value have music, painting and other arts potent to exalt desires, feelings, emotions. The high purposes of life will be disclosed in the education of Aspirations, and in releasing the individual from slavery to cravings and to all lower passions. Cravings represent the lower aspect of this field, while Aspirations represent

the higher aspect. Education in this field powerfully affects both the physical body, which has so much capacity to express, or reflect, desires, feelings and emotions, and the mind, on which these have so great an influence. In fact, what may be called this body of emotions is a veritable centre upon which the bodies on either side of it depend—the body of the mind, and the physical body.

I cannot too strongly insist that one of the drastic changes we shall sooner or later have to make will be the giving of a very substantial place to the field of desires, feelings and emotions in our school, college, and university curriculum. And this will mean the very careful understanding of them all in that training for teaching, at present so futile, but if properly organized so essential a preliminary to entry into the vocation of teaching. As it is, we neglect this field with disastrous results—as the condition of the world so lamentably shows.

Only as we have given all needful place in the curriculum to the care of the physical body and to the care of the feelings, desires and emotions, may we turn our attention to the mind, though I entirely agree that all three should be more or less simultaneously developed.

The purpose of the mind is in the first place to accumulate in all possible accuracy the facts of the external world in each kingdom of nature, and in the second place to relate them all to the individual in terms of character-building, through the perception of them all as living and growing in Order, under Law, and to Design. As we learn to perceive the world around

us, the whole world around us, moving to a far-off divine event in perfect Order and constructively obedient to immutable and beneficent Law, we begin to realize that we ourselves are no less moving to a far-off divine event, in no less perfect Order, and no less constructively obedient to immutable and beneficent Law. We begin to know, through our studies of the sciences and of the arts, that we are indeed Gods in the Becoming, and are destined to mighty and glorious consummations. Practically the whole of the time available in school, college and university is spent upon the development of the mind, so that most precious time is wasted, leaving us little or none for the physical body or for the development of right desires, right feelings and right emotions. And needless to say, there is no time at all for the due development of those higher states of consciousness among which we may include the intuition.

Obviously, it is impossible to effect an immediate change, even supposing the necessity for change be accepted. Isolated educational institutions, not enslaved to examinations and departmental regulations, might well experiment in the directions I have suggested, although it may be difficult to induce parents and guardians to realize that the products of such experimentation are almost certain to be infinitely better equipped for the struggles of life than the products of a system which we are constantly perceiving to be entirely inadequate to provide a decent livelihood for those whom it sends out into the world. But apart

from individual and isolated experiment it would be necessary for a small body of real educationists, educationists with vision and with a keen perception of vital educational principles dating far back into the past, to work out a satisfactory scheme upon the basis of which a detailed programme could be set forth, in accordance with which text-books would have to be written, training courses arranged, and the right type of teacher encouraged to enter the ranks of the teaching profession. Teachers would have to become among the best paid workers of the Nation, and their outlook would have to be religious, patriotic and cultural in the wisest and broadest sense of the words. Obviously, the existing foreign system of education in India would have to be scrapped at the earliest possible moment, for no education which is in any way foreign can ever be true or right for any country. I have no time in which to suggest details for such a scheme, but as Sir James Barrie said many years ago to the students of St. Andrew's University in Scotland the supreme objective of education is *Courage*—courage to face life's difficulties, troubles, frustrations, serenely, strongly, cheerfully. Unless education is designed to help to achieve this it is not education, whatever else it may be. To *Courage* I would add *Enthusiasm* or *Fire*—enthusiasm for Truth, for Reverence, for Goodwill and Understanding, for Compassion, for Tolerance and all possible *Appreciation*.

And right education would lay immense stress on creative activity

along all lines congenial to the individual student, not mere appreciation of power to reproduce, but also originality and inventiveness. The creative spirit is one of the universal signs of our essential divinity, and its disregard is, for example,

directly productive of that degradation of sex functions so terribly prevalent throughout the world.

Indeed do we educate for futility, for unemployment, for war, for ugliness, and it is time there was a change.

THE LIGHT-BRINGER

THE Danish Section has sent as a gift to Adyar a beautiful bronze statue of a boy holding aloft a torch and called "The Light-Bringer." The creator of the work is Fru E. Steen-Hertell, a Fellow of The Theosophical Society, who in a brief conversation for this journal says :

For many years I have wanted to tell all my friends how Theosophy brought to me Light and Understanding, but I cannot express myself in words, so I thought I would do so through some form.

This is my third attempt. The first two did not express what I desired. I used the figure of a girl with a lamp . . . and one of my friends said I should get

better results by using as my model a Youth bringing the Light from the mountain-top.

I advertised for a youth, but when I engaged him, he became so inquisitive about the work that I found I must catch ideas whilst he was there and work hard after I sent him home.

Our Theosophical talks helped him to understand himself and his immediate surroundings, for he was one of the many *not understood*.

During the last few months I have taken him into my home and he is already modelling little figures such as Pan, etc. He attends Theosophical lectures and has joined the Masonic Lodge of which I am R. W. M.

The statue stands 36 in. high.



THE LIGHT-BRINGER

By Fru E. Steen-Hertell
A Gift to Adyar from the Danish Section
(See Letterpress, page 270)

THE BOOK OF THE MONTH

WILL DURANT MAKES AMENDS

The Story of Civilization. 1. Our Oriental Heritage : Being a History of Civilization in Egypt and the Near East to the Death of Alexander, and in India, China and Japan from the beginning to our own day ; with an introduction on the nature and foundations of civilization. By Will Durant. New York : Simon and Schuster. Pp. 1049, illustrated, \$5.

SOME years ago, at a reception in New York, to celebrate the inauguration of the India Academy of America, Mr. Will Durant made a brilliant speech in praise of Indian culture. At the end he was asked a question: "How is it that you made so little mention of eastern philosophy in your book *The Story of Philosophy*?" The reply came quickly: "I had not then discovered it, but wait a few years and you will see. I shall make amends."

Surely amends were never on a more generous scale! Even physically some humourist has dubbed it "the twelve pound book"! A thousand pages, crammed with information, but it is information gathered, sifted and presented in fascinating form, as readable as a novel and thrilling as few novels are.

Henry James Forman, reviewing this book in the *New York Times* says: "Were any of us capable and consummate enough in the art of selection to write each his individual adventure, how, from a small and helpless animal he became a civilized adult, it would be a great and enthralling story. To do that

for the entire human race is, obviously, a still more imposing enterprise. That, within the limits of human knowledge, is what Mr. Durant has undertaken to do."

This volume, complete in itself, is the first of five independent parts which will, it is hoped, cover the history of civilization from its probable dawning in Central Asia to our own times, the world over. Mr. Durant disarms criticism in his preface by saying: "How shall an Occidental mind ever understand the Orient? Eight years of study and travel have only made this, too, more evident, that not a lifetime of devoted scholarship would suffice to initiate a westerner into the subtle character and secret lore of the East . . . meanwhile a weary author may sympathize with Tai-Tung who in the thirteenth century issued his history of Chinese writing with these words: 'Were I to await perfection, my book would never be finished'."

Like Voltaire, the author "wants to know what were the steps by which men passed from barbarism to civilization?" He begins by

defining civilization as "social order promoting cultural creation". "It begins," he goes on to say, "when chaos and insecurity end. For, when fear is overcome, curiosity and constructiveness are free and may pass by natural impulse towards the understanding and embellishment of life".

Mr. Durant divides civilization into eight elements and traces these from their earliest beginnings in prehistoric times through the civilizations of Sumeria, Egypt, Babylon, Assyria, Judea, Persia, India, China and Japan, showing what the West has derived from each. These eight elements are:

1. Labour (tillage, industry, transport and trade).
2. Government (organization and protection of life and society).
3. Morality (customs, manners, conscience, and charity).
4. Religion (the use of man's supernatural beliefs for the consolation of suffering and the elevation of character).
5. Science (clear seeing and exact recording and the slow accumulation of objective knowledge).
6. Philosophy (the attempt of man to capture something of that total perspective which only infinity can possess).
7. Letters (the transmission of language, the education of youth, the development of writing, the record of things past).
8. Art (the embellishment of life by colour, rhythm and form).

In all these departments he traces the legacy of the East to the West. "Europe and America," he says, "are the spoilt child and grandchild of Asia and have never

quite realized the wealth of their pre-classical inheritance".

The book is, necessarily, a synthesis of many books. The author has read omnivorously, but he is also an original thinker, and, here and there, among the pedestrian conclusions of the archaeologists, quite suddenly, thoughts flash out which seem to come from another dimension. After tracing the growth of civilization in man from animal savagery to primitive culture in conventional, orderly sequence, he startles us by the statement:

These primitive cultures . . . were not necessarily the ancestors of our own. For all that we know, they may be the degenerate remnants of higher cultures that decayed when human leadership moved in the wake of the receding ice from the tropics to the north-temperate zone.

In approaching the history of civilized nations we shall be describing perhaps a minority of the civilizations that have, probably, existed on the earth. We cannot entirely ignore the legends, current throughout history, of civilizations, once great and cultured, destroyed by some catastrophe of nature or war and leaving not a wrack behind. Our recent exhuming of the civilizations of Sumeria, Crete and Yucatan indicate how true such tales may be.

The Pacific contains the ruins of at least one of these lost civilizations. The gigantic statuary of Easter Island, the Polynesian tradition of powerful nations and heroic warriors once ennobling Samoa and Tahiti . . . indicate a glory departed, a people not rising to civilization but fallen from high estate. And in the Atlantic from Iceland to the South Pole, the raised central bed of the ocean lends some support to the legend, so fascinatingly transmitted to us by Plato, of a civilization that once flourished on an island continent between Europe and Asia, and was suddenly swallowed into the sea. Schliemann, the resurrector of Troy, believed that Atlantis had served as a mediating link between the cultures of Europe and Yucatan. Possibly every discovery is a rediscovery. "History," said Bacon, "is the planks of a

shipwreck, more of the past is lost than has been saved".

The book is full of witty aphorisms. With his American gift of pithy statement, the author challenges our attention by such sentences as this: "The goal of philosophy is to find the secret essence of the world, and to lose the seeker in the secret found." Of history he says: "The conquest of the logical by the psychological is the warp and woof of history." And more true perhaps, if less arresting: "Most history is guessing and the rest prejudice."

Writing of war he says: "No society can survive if it allows its members to behave to one another in the same way in which it encourages them to behave, as a group, to other groups. Internal co-operation is the first law of external competition." Of economics: "All economic history is the slow heart-beat of the social organism, a vast systole and diastole of naturally concentrating wealth and naturally explosive revolution."

It is perhaps when we come to the sections on India and the Far East that the author's genius comes

into its own. The chapters on China and Japan are most illuminating, though one might wish that he had not left the trodden path of history to trespass in the fields of prophecy, always debatable ground. The section on India is a *tour de force*. Within the modest limits of some two hundred pages, he presents the history, literature, art, religions and philosophy of a subcontinent, simply, clearly and sympathetically and in a way which should do very much to awaken the interest of the West in the wisdom of the East.

We may agree or disagree with some of Mr. Durant's conclusions, but everyone who knows and loves that country will be glad that his farewell to India ends with a statement of her great gift to the world: "Perhaps in return for conquest, arrogance and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things."

BARBARA SELLON

An individual is as superb as a nation when he has the qualities which make a superb nation.

WALT WHITMAN

THE RING OF THE NIBELUNGS

II—THE VALKYRIES

By NORMAN INGAMELLS

Mr. Ingamells brought us in Act I (page 579) to the ecstatic passage where Siegmund holds Sieglinde in a passionate embrace—brother and sister communing in a wondrous moment of recognition. The Ride and the Shout of the Valkyries are heard in the Vorspiel to Act II:

AFTER a tumultuous orchestral passage, suggestive of the wild flight of the Walsung brother and sister over stick and rock, the curtain rises to reveal an open space in a dismal, rock-strewn, mountain pass. At the mouth of this gorge, clad in the panoply of war, stands Wotan; before him Brunnhilde, his favourite of the nine Valkyries. "Bridle your horse, warrior maid!" orders Wotan. "Strife is at hand! Haste to the fray and . . . shield the Walsung from harm. As for Hunding, let him fend for himself; I want him not in Valhall!"

Brunnhilde springs lightly away to the rocky heights where she has hidden her horse, and joyously utters the weird Valkyrie war-cry:

Ho-jo-to-ho! Heia-ha!

Reaching a high peak, she looks keenly around her and calls down to where Wotan stands: "Take warning, father, prepare yourself for strife! It comes your way. Fricka approaches in her car drawn by rams."

Wotan awaits Fricka's coming uneasily: "The old strife . . . the

old trouble!" he mutters to himself. Fricka is thoroughly angry; she considers herself, as the goddess of marriage, outraged and insulted by Wotan's complaisance with the illegal love of the brother and sister Walsungs. Hunding is wronged, for, she asserts, Sieglinde was bound to him in holy wedlock. She demands righteous vengeance; Siegmund must be killed by Hunding to vindicate her honour: Wotan is obstinate. At last after long argument, she extracts a promise from Wotan that he will not shield Siegmund in the coming fight with Hunding. Fricka strides away triumphantly.

Fricka reveals herself as the enforcer of custom, of the established order and idea of things, of external forms, even when they have outgrown their usefulness. She leaves Wotan, who sinks down in a state of despair, having succumbed to his wife's insistence to betray his beloved Siegmund to his death.

In a poignant scene Wotan bids Brunnhilde prepare for Siegmund's defeat, and although her father now *wills* that Siegmund be slain,

Brunnhilde, with spiritual insight, discerns that he *wishes* his victory, and she says to Wotan: "Thy words can never turn me against the hero whom thou hast ever taught me to love." Wotan, however, is bound by his own past, his karma, and does "what his heart would not" do.

Fricka opposes the Valkyries, who are the love offspring of Wotan's aspiring nature, and only desires to keep the god selfishly within the walls of Valhalla. To her, Valhalla is only desirable as the abode where she may keep the god by her side and prevent his wanderings and his high dreamings. She does not regard Valhalla as a royal abode where the world may be ruled and the god beget restless Valkyries and brideless heroes, spiritual fighters that are the progeny of his aspiring, higher nature.

The twins, Siegmund and Sieglinde, exhausted with their flight after leaving Hunding's hut, seek rest in the forest; Sieglinde swoons and remains in a deep sleep, lovingly watched and guarded by Siegmund. Brunnhilde, the Valkyrie, here enters and with heavy heart informs our hero of the god's decree. Only to those mortals destined for Valhalla does Brunnhilde appear. Siegmund cares not for the bliss of Valhalla if Sieglinde cannot go with him. If he must go, then the sword shall claim both, he says, and prepares to slay her.

Filled with tenderness and heroic sympathy for the lovers, Brunnhilde disobeys the command of her father (in *reality* the command of his wife Fricka) and promises

to give Siegmund the victory over Hunding, who now appears. Siegmund steps forth to meet Hunding and when the battle commences Brunnhilde hovers protectingly over the hero with her shield. Wotan, however, appears, whereupon Brunnhilde flees, and the god, compelled by his vow to his wife, interferes, and on his spear the magic sword of our hero is shattered and he falls by Hunding's sword. The enraged Wotan thereupon himself slays Hunding and pursues his disobedient daughter. This scene closes Act II.

Act III brings us to the world-famous Valkyrie scene—one of Wagner's most popular and vivid tone pictures. The Valkyries appear above the rocky heights and with wild, excited cries and laughter, are flying at a furious pace through the storm and lightning, with slain warriors, to Valhalla. The whole scene is charged with electric-like power and activity.

The motive for Wotan's legions of Valkyries taking heroes to Valhalla is given in Wotan's words to Brunnhilde in Act II:

Through you Valkyries
I meant to avert
What the Wala¹ caused me to fear—
A shameful end of the gods.
That strong for the strife
The foe might find us,
I bade you bring me heroes:
Whom in masterful wise
We held in our laws,

The men whose courage
We had controlled,
Whom through cloudy bargains,
Deluding bonds
To blind obedience
To us we had bound—
You now were to spur on

¹ Prophetess.

To storm and strife,
 Provoke their strength
 To rough contention,
 That troops of hardy champions
 I might gather in Valhall's hall.

We should note from Wotan's words that these heroes are not the highest types. Their heroism is fanned into flame by external forces, whereas the highest heroism is self-initiated. They are brave, but they are fighting for limited and dogmatic ideas, and the ideas possess and control *them*: whereas the greater, the more developed souls possess and control the ideas.

Many splendid souls on earth honestly fight for worn-out principles and outgrown creeds, and many of these types we find today, unable to break away from custom and the shelter afforded by established creeds and institutions; public opinion, too, sways them hither and thither. These are some of the fetters which hold men back from claiming their divinity, their divine birthright.

Brunnhilde now comes upon the scene at great speed, carrying the half-conscious Sieglinde, for she bore her off after the death of Siegmund at the end of Act II. After consulting with the other Valkyries, she decides to direct Sieglinde to the wood where the giant Fafner, in the form of a dragon, has secreted the Ring of power and hoard of Gold, for she believes Wotan will refuse to enter the dragon's domains. Giving her the broken parts of the sword, she informs Sieglinde that it is she who is to be the mother of a hero of heroes, Siegfried, the liberated soul who will restore the Ring of Gold to its true place and owners,

and become a Redeemer of men; and that she must preserve and guard the broken sword for her child. Sieglinde leaves with rapture in her heart at the wonderful and welcome news.

The excited Valkyries now gather about Brunnhilde to shelter her from the wrath of her approaching father, Wotan. Let us keep in mind that Brunnhilde, in aiding Siegmund and Sieglinde, through obeying the god's secret wish, had been disobeying her father's expressed will, though, as we have noted, Wotan *had to will* opposition to his favourite daughter's splendid fight for true love.

The Valkyries shudder at the sound of Wotan's voice, and huddle together. Generously they shield Brunnhilde and hide her from sight. Complete darkness has now fallen, and only a fearful red glow lightens the gloom. Wotan strides angrily upon the scene and approaches the trembling group of Valkyries. "Where is Brunnhilde?" he demands fiercely. "Shield her not," he cries. "Do you hear, Brunnhilde? Come forth!"

There is a brief but awful pause, then the little group parts and Brunnhilde comes slowly down the rock. "Here am I, father," she says, simply: "Pronounce now my punishment!"

"I will not chastise you," replies Wotan: "You have shaped your own punishment. You are the love child of my will, yet you have worked against that will. What once you were, now you are no longer. No longer wish-maid nor Valkyrie!"

The stand for limiting custom and falsehood has reached its

climax when Wotan solemnly renounces Brunnhilde and condemns her to a sleep from which she shall not recover until a hero, "freer than he, the god," shall awaken her. Wotan says: "So didst thou what I so gladly would have done, but need forced me to leave! . . . Let thy happy mind hereafter guide thee; from me thou art now forever freed." The words reveal the noble heart of Wotan which his mind and will are not strong enough to obey.

Brunnhilde pleads piteously against her fate, against this sleep, the separation from her father, and the loss of her Valkyrie nature; and when she finds her entreaties are in vain, she asks one boon of the god, that her body be fenced about by fierce tongues of fire, which can only be passed through by him who knows no fear. What the poet means is that unalloyed truth is hard to discover, and only the true, strong soul may awaken the "Sleeping Beauty"—the Spiritual Self deep within us, our divine birthright, our divinity. All this is symbolized in Brunnhilde, Wotan's offspring and Wagner's greatest woman.

Wotan here sings his immortal and passionate farewell to his Valkyrie; and of the brightly glittering eyes into which he has so often gazed, he says: "On mortal more blessed they now may shine, but on me, the hapless Immortal, they must close now forever . . . so must the god kiss your godhead away."

Brunnhilde is supreme in her sacrifice; the great soul gives up her godhead and accepts banishment from her father rather than

betray her own heart's convictions and be untrue to her ideals.

Wotan clasps Brunnhilde's head in his hands and gazes long into her eyes; then kissing them, and with the kiss withdrawing her godhead, he leads her to a low, mossy bank and places her beneath the branches of a spreading fir tree where sleep overcomes her, induced by the spell he has cast upon her. He closes her helmet and completely covers her with her broad Valkyrie shield. Casting another look upon her, he retires a little to command Loge, the god of fire, to appear and encircle the rock with flames. Three times he strikes a rock and there is a mighty roar as fire issues from beneath the earth. Wotan, with his spear, directs that the flames encircle Brunnhilde, and fiercely and incessantly they burn under his spell.

Once again Wotan gazes in sorrow upon Brunnhilde, then turns and disappears . . . The fire invoked by Wotan, with which he surrounds his daughter, symbolizes a protection of an occult nature. To students of Theosophy, or mysticism, the unfolding of a great music-drama may be of intense joy. If one who watches the fire surrounding Brunnhilde, has a knowledge of the beings who appear in the fire there is a special and intenser interest. The great occultists say there are certain beings whose earthly body is flame; these are the "spirits of the fire"—they are invoked in some of the lesser mysteries. Porphyry records a magnificent prayer uttered by the Salamander in the Temple of Delphi, full of a sublime theology. The greatest of all these elemental

beings are the mighty Angels of the Fire.

It is Loge, the Scandinavian God of Fire, who is invoked by Wotan in this fire scene, and he it is who causes the appearance of the fire; for fire can nowhere come into being without him, as the fire is his earthly form and the beings in the fire are part of his own life.

In a letter to Roeckel, Wagner writes: "After his parting from Brunnhilde, Wotan truly is nothing but a departed spirit; his highest aim can only be to let things *take* their *course*, go their own gait, no longer definitely to interfere; for that reason, too, has he become the 'Wanderer'. Take a good look at him! He resembles *us* to a hair; he is the sum of the intellect of the present, whilst Siegfried is the Man of the future, the man we wish, the man we will, but cannot make, and the man who must create himself through *our* annihilation."

Wagner says *our* annihilation, because the normal mind of humanity is "the cloud upon the Sanctuary" which hides the reality so much higher than the mind.

If we regard all the happenings of the *Ring* dramas as a process going on in the human soul, we shall come to see it as the story

of humanity's evolutionary ascent to perfection, both individual and collective—a process that goes on in each human soul until it achieves its freedom. The coarse, brutal selfishness of Alberich and Hunding ends in defeat; then follows the later incarnation and phase of the soul in Siegmund and Sieglinde. Then from these lovers is born the further transmutation in the youthful Siegfried, the ideal youth, as Brunnhilde is the ideal woman, and the consummation of Wotan himself, for to the will and intellect she adds the heart principle of sacrificial love. Love is the mystical cement that attracts and binds all that is into one whole; it binds the lover, the family, the tribe, the nation, the planets, and the countless solar systems in space—in this and upon all the planes of nature and in all states of being, for all time, past, present, future; it is the gold that lies at the very heart of the universe.

This love is that of which a Great One has said: "There is love so great that loss can never be, though the beloved be forever separate. There is love so great that loss can never be, because loss means duality, and in this love there is unity unbroken."

OCCULTISM AND LANGUAGE

By W. WHATELY CARINGTON

(Continued from page 65)

IX

I HOPE my readers will not think that I have strayed unduly far from the subject of *language* with which this paper is supposed to deal. Despite appearances I have not really done so; for it is impossible to discuss language without talking about meaning, or meaning without mentioning symbols and referents; and we have just come to the encouraging conclusion that we need not worry overmuch about what referents "really are," provided we can do something about the relations between them.

Let me, in the light of this, revert to the topic of apparent, but actually superficial, discrepancies between statements whether occult or otherwise.

It is evident that the statement

$$z^2 = x^2 + y^2 \quad \dots \quad (1)$$

is of the same *form*, though employing different symbols, as

$$c^2 = a^2 + b^2 \quad \dots \quad (2)$$

or

$$\begin{aligned} (\text{James})^2 &= (\text{George})^2 \\ &+ (\text{Percy})^2 \quad \dots \quad (3) \end{aligned}$$

and might, without altering the sense, be written

$$\begin{aligned} \text{The square on James is equal} \\ \text{to the sum of the squares} \\ \text{on George and Percy.} \quad \dots \quad (4) \end{aligned}$$

or
James squared equals George squared plus Percy squared. (5)

But if we write it

$$BC^2 = AB^2 + AC^2 \quad \dots \quad (6)$$

the shape of the famous forty-seventh (or Pythagorean) proposition of Euclid emerges from the mist and we begin to understand what all these remarks have equally been about. This referent (the forty-seventh proposition) might be colloquially described as the "truth which underlies them all".

This is a case in which a relation can readily be discerned as the referent of superficially different symbolic forms (statements), and it gives us a strong hint as to the kind of way in which order may be brought out of apparent chaos.

Let me indulge in a few moments' colloquial intimacy.

As a scientist, or indeed as an ordinary person with some respect for language, I find that the occult technicalities with which I am confronted in the course of my enquiries have a *prima facie* appearance of intelligibility; but this disappears on closer scrutiny when I realize that the familiar terms do not refer to their usual referents, and I am unable to ascertain to what it is that they (or the

unfamiliar terms either) actually do refer. The effect is distressingly reminiscent of the schoolboy's definition of a parable as "a heavenly story with no earthly meaning"! Just the same is true, for you, of my scientific world, so far at least as the referents of the substantial symbols are concerned (except, perhaps, that mine is not even superficially intelligible!). And I do not know, any more than you do, what an electron *is*, or an atom, or a force, or the referent of any other such word. *Moreover my ignorance is just as great regarding the ultimate nature and ontological status of these things as it is in the case of the entities, whatever they may be, to which the technical terms of occultism refer.* So far as this is concerned we are altogether in the same boat. But my world "makes sense" because I do know something about the *relations between* these unknowns. That is to say, I know something of the logical or relational structure of my world. Similarly, occult descriptions can make sense (or do make sense) if, *but only* if, and in so far as, *but only* in so far as, a relational structure is discernible in them.

To revert: I will ask the reader to bear with one more illustration which is of considerable interest in a slightly different way. Consider the two equations (statements):

$$(x-a)^2 + (y-b)^2 = c^2 \quad \dots (1)$$

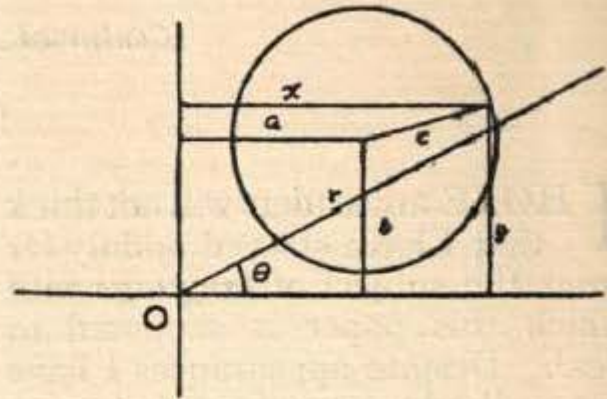
and

$$r^2 - 2r(a \cos \theta + b \sin \theta) = c^2 - a^2 - b^2 \quad \dots (2)$$

On the face of it these seem to have very little in common; yet they are equations to *the same circle*, namely, one of radius c

units whose centre is a units East and b units North of the "origin" (Fig. 3).

FIG. 3



The dissimilarity between the two equations arises only from the use of different co-ordinates (methods of locating points); the first refers to Cartesian co-ordinates (perpendicular distances, x and y , from two straight lines at right angles), the second to polar co-ordinates (a distance r measured along a straight line and the angle θ through which this line has been rotated from some arbitrary initial position.)

The two statements are markedly different and their verbal counterparts might well be even more so; yet it would be absurd to maintain that one is in any sense whatever more *true* than the other. *Mutatis mutandis* an occultist and a physicist, say, might give unrecognizably different accounts of the same thing, which would be equally true, the difference arising solely through the use of different symbolic (linguistic) conventions.¹

¹ It is evident that any system of locating points by reference to co-ordinates is conventional. It seems likely that comparably conventional "frames of reference" will be associated with any system of symbolic notation, but it is not easy to specify the analogues.

Many other examples might be given, but the foregoing should suffice to make clear the fundamentally important point I am seeking to emphasize; namely, that statements even about the same "thing" or the same relation will necessarily differ, not only according to the point of view in a colloquial or even a geometrical sense, but according to the linguistic conventions and

system of symbolic notation adopted; so that, unless we are assured that these are the same in various cases, agreement cannot be expected. Unfortunately, our linguistic habits are so deeply rooted that we are seldom even aware of their existence and may actually resent their being pointed out to us. This fact serves further to complicate the task of interpreting verbal formulations.

(To be continued)

DIAMOND JUBILEE MESSAGES FROM GENERAL SECRETARIES

Several Diamond Jubilee Messages received from General Secretaries after the November number of THE THEOSOPHIST had gone to press are published in this issue so that their note shall be sounded in the world symphony which is The Theosophical Society.

INDIA

ON the occasion of this Sixtieth Anniversary of The Theosophical Society, I beg to acknowledge the very valuable services that The Society has rendered to India. Before the Founders came, faith in the Hindu Religion had gone down. People did not understand the higher aspect of it, and they could not accept the popular presentation. Reform movements, like the Arya Samaj, The Brahmo Samaj and others, therefore, grew up. The educated people were inclined to be shallow free thinkers or entirely irreligious. Those who

went out for foreign education came back fond of excessive drinking and with utter contempt for the Hindu culture. Our best intellects like Rev. K. M. Banerjee, Kali Charan Banerjee and Michael Madhusudan Dutt were attracted by Christianity.

The coming of the Founders changed all this. Their writings and lectures revealed to the people what valuable material lay hidden in their religious books, how imperfect the knowledge of that time was. They also revealed the hollowness of the western civilization, which had dazzled the educated people of the time. Their

magazine, **THE THEOSOPHIST**, was very widely appreciated. Its Marathi version, the *Tatva-Vivechak*, was widely circulated among the poorer classes of the Marathi-speaking people. There was a revival of Samskrit learning and the Hindu religion. Many Samskrit schools were opened and people began to study their Samskrit literature. The Panini Office Series owe their inspiration to a Theosophist. Not only this, many people underwent a complete change in their lives and began to live deeply religious lives. Hindu religious literature began to be published for popular use.

The awakening thus created led to the foundation of the Indian National Congress and the National awakening followed.

The benefits conferred on India by the coming of The Theosophical Society and its Founders cannot be over-estimated and India cannot be too grateful.

PANDA BAIJNATH,
General Secretary.

ITALY

We feel the keen desire to be in touch with our brother Theosophists in all parts of the world who, in their own ways and in accordance with their national temperaments and tendencies, are pursuing the same ideal of Brotherhood. We are full of fervour, inspired by the new spiritual forces radiating from Adyar.

Our Lodges have serried their ranks, the *Bollettino* makes every activity known to all members,

generous donations have given us the means to make more efficient our organization, while the opportunities for work offered us by the Fascistic Regime are very great indeed. Fascism in fact is bringing home to the masses the beauty of self-sacrifice for the sake of a higher ideal. It has created a network of welfare organizations for the assistance and uplift of the people, such as *Opera Nazionale Protezione Maternita ed Infanzia* (Mothers' and Children's Welfare), *Opera Nazionale Dopolavoro* (a typical Fascistic organization to promote artistic and cultural education and offer healthy recreation to the people when their work-hours are over), *Assistenza Sociale di Fabbrica* (Factory Welfare Work), *Assistenza si Liberati dal Carcere*, (Assistance to ex-prisoners) and many others. The corporative system is intended to replace selfish competition by organized co-operation.

Within this great structure splendid chances are offered us for the practical application of our ideals which, far from tending to create antagonism or competition, are only aiming to further spiritual upliftment.

The annual meeting of our Italian Section is going to be held in Milan on April 20th, 21st and 22nd, and we ask you to be with us in thought and spirit on that occasion, so that the forces descending from on high may be turned as a blessing upon the world at large.

TULLIO CASTELLANI,
General Secretary.

CEREMONY OF REMEMBRANCE

SEVERAL hundred people of Adyar and vicinity assembled in and round the Garden of Remembrance on September 20, to commemorate the second anniversary of Dr. Besant's death. Reverently and affectionately recalling that her mortal body was cremated on this ground on the 21st September 1933, Dr. Arundale (President) joined the ashes of Bishop Leadbeater with hers and dedicated the Garden of Remembrance to them.

The Garden of Remembrance is one of the most beautiful spots on The Theosophical Society's estate, hard by the Adyar river, within sight and sound of the sea, and surrounded by a casuarina grove. Arranged in the form of a four-petalled flower, the inner petals of the garden are water-lily pools, and the outer petals are grass lawns. A bed of flowers marks the spot where the soul of Annie Besant was released from the mortal body. Beneath another similar plot the urn containing the ashes of Bishop Leadbeater is buried. The garden is encircled by a low protecting wall, with an entrance from the North flanked by two pillars bearing memorial inscriptions.

The President's address was followed by a great offering of puja flowers. Dr. Arundale said:

Brethren—We are met here on this second anniversary of the passing of our beloved President-Mother, Dr. Annie Besant, both to offer her affectionate and reverent

homage, and to signalize an event in which I am sure she greatly rejoices—the mingling of the ashes of her own physical body with those of her great comrade through the ages, Charles Webster Leadbeater. Thus does this Garden of Remembrance, gift of a friend in England, become a remembrance of them both, as needs it must, for there could be no memory of the one without the memory of the other—so close was each to the other, so close will be these two together for ever. And still further to remember them, our Garden faces North, as together they too faced North

To catch His slightest signal

Above earth's loudest song.

Our Society is indeed happy in its memories of those great messengers of the Masters who gave to it of the utmost shining of their suns, and whose later sunsets still found them at their posts, faithful to the end. Happy are our memories of H. P. Blavatsky, of H. S. Olcott, whose ashes, too, abide in Adyar. Happy are our memories of Annie Besant and of C. W. Leadbeater. Happy are our memories of many faithful servants of Theosophy and of The Theosophical Society throughout the world, and therefore of our blessed Masters in whom, in these outer regions, both Theosophy and The Theosophical Society live and move and have their being.

May we be worthy of our memories of the great First Age of

the Masters' gifts to the new world in which we live. It was a Golden Age and shining with the greatness of those who now have gone before us to prepare a further and an even greater Way. And just as the members of a faith gaze back upon its earliest days, rejoicing in its glories and in the figures of its founders, just as the citizens of a country look back upon the glories of its past, rejoicing in their noble traditions: so do we here and now look back upon the past of not so very long ago, rejoicing in the glories of our Movement and in the persons of those who bravely brought it through darkness into light. So shall look back those who are to come after us in direct line of descent from our Movement's beginning. And so shall some day look back the whole world—when time which is more makes clear all that time which is less distorts. Standing here, brethren, let us remember our two great friends and brothers with that gratitude which alone would be acceptable to them—a loyalty, in some semblance to their own, to Theosophy and to The Theosophical Society, at all costs, and, like theirs, to the end.

Both of them will be happy to see so many young faces in their Garden, so many old friends, so many faithful workers; for each, being young in heart, loved youth, each, giving beautiful friendship, cherished it deeply, and each, being greatly faithful in the Masters' work, loved faithfulness.

In this Garden of Remembrance, let those who are young in years

remember these two great friends of theirs, friends whom soon they themselves will know face to face, friends who worked for youth before they were born. Let all old friends of theirs remember that such friendship as is given by those to whom this Garden belongs is friendship given for ever, never to be forgotten, still less to be broken. Let every faithful worker remember that near and dear to them are those who remain intent on keeping faith, as they themselves keep faith unceasingly.

"She tried to follow Truth" is perhaps the supreme memory of her she would wish us all to cherish. "Carry on!" were her great colleague's last words on the physical plane.

In their Garden, as we salute them with affection, joy and loyalty, let us resolve anew to try to follow Truth as she so perfectly embodied it, despite the humility of her words, and to carry on in the spirit of his own perfect loyalty to the Masters, to his President, and thus to Theosophy and to The Theosophical Society.

Now, therefore, on this great anniversary of her release, do I dedicate this Garden of Remembrance, to Annie Besant—Warrior, faithful servant of the Masters from long ago, knight of most beautiful Tolerance, and great Theosophist, and to Charles Webster Leadbeater—Teacher, faithful servant of the Masters from long ago, knight of wisest Common Sense, and great Theosophist.

I ask them to accept this Garden and to use it as seems best to them.

THE THEOSOPHICAL FIELD

THE STRAIGHT THEOSOPHY CAMPAIGN

The major part of the Theosophical world joined in the Straight Theosophy Campaign originated by the President and organized by the Publicity Department at Adyar, as a Diamond Jubilee activity commencing on October 1st and culminating in the International Convention.

At the end of October the Publicity Department, Adyar, had dispatched nearly 100,000 pamphlets to various English-speaking countries. A new reprint had just been made to meet the demand expected at Convention. The publication of the pamphlets ran into four editions.

The whole set of pamphlets has been translated into several foreign languages.

* * *

The English Section has published a series of six leaflets on Theosophy for The Straight Theosophy Campaign under the general heading "Theosophy". The leaflets are given the following captions: *Universal Brotherhood; After Death—What? The Masters and The Path; How We Remember Our Past Lives; The Science of Theosophy; The Theosophical Society.*

The Section disposes of these pamphlets to Lodges at the rate of 1d. per dozen, 2/6 per 500 and 4/- per 1,000. The material is reprinted from Theosophical classics and the pamphlets very adequately fulfil the purpose of the Campaign.

Under the title *The Science of Theosophy* the English Section has also published in a 34-page booklet two articles by the President. I. Life: Challenged and Interpreted by Theosophy. II. Theosophy: The Key to True Social Organization. Seven Fundamental principles of the Theosophical Science are concisely stated and in the second part applied to the social organism. The reconstruction which Dr. Arundale suggests is built up on the citizenship of the individual, living the highest that he knows in the light of universal Brotherhood. This would make an excellent

propaganda book for the whole English-speaking world.

* * *

The Java Section has reprinted the Adyar series in Dutch and Malay, 1,000 copies of each, in order to reach both colonists and natives in the Netherlands Indies.

* * *

The Indian Lodges have in the main heartily entered into support of the Straight Theosophy Campaign. The Karachi Lodge has framed a special programme of lectures and activities, following more or less the scheme published by the Publicity Department. Madura Lodge has also commenced a special series of lectures, which the President, Mr. A. Rangaswamy Aiyer, inaugurated on September 12 with a lecture on "Some aspects of the Law of Re-birth."

The Ahmedabad Lodge commenced on September 22nd, and "arrangements are also made for refreshments on Fridays, members bearing the expenses individually."

The President of Ananta Lodge, Trivandrum, has issued a vigorous 4-page poster promoting the Straight Theosophy Campaign in his district. The programme in the main follows the outline suggested by the Publicity Department. Finally the programme is grouped in chronological order under various headings, for example, public lectures, music performances, meetings of members, at homes and inquirers' meetings. Mr. Srinivasan writes: "The object is to encourage an intensive study and spreading of the great truths of Life. The outer material world nowadays weighs

so heavily on us that it seems almost impossible to think of problems related to Eternal Verities. It is therefore all the more necessary that our attention should be turned inwards to the real problems of Man and the Universe in whose solution lies the key to the solution of the great problems around us."

* * *

Burma Section has embarked not only on a strenuous Straight Theosophy Campaign, but side by side with it the Young Theosophists are concentrating on the Youth to Youth Campaign "aimed at bringing Youth in The Theosophical Society in closer touch with the Youth outside and presenting to the latter the fundamentals of the Theosophical view of life." The General Secretary (Mr. Naganathan) has issued a handy booklet-programme, with a page to a week, outlining the Campaign up to Christmas.

* * *

In support of the continental campaign arranged by the American Headquarters

staff (reported in our October number), the Federation of Southern California determined that all its resources should be used to their fullest extent to promote the Straight Theosophy Campaign. Committees were organized to take care of selection of lecturers, provide for transportation, publicity, propaganda, etc. The Federation raised two hundred dollars to put the local programme into effect. Mr. Goudey, the president, sent to Adyar a mimeographed copy of the Headquarters plan, of which hundreds were printed so that every member in the Federation might have a copy. The Publicity Department at Adyar supplied the Federation with 5,000 pamphlets, and other parcels were dispatched to individual Lodges in Southern California.

Mr. Warren Watters, president of Progress Lodge, Omaha, Nebraska, replies that all the members of his new Lodge "both old and new, are back of the Straight Theosophy Campaign one hundred per cent".

THE EUROPEAN CONGRESS

Mr. B. W. Cochius, General Secretary of the European Federation, has written to all General Secretaries in Europe a report of the Congress held at Amsterdam in July, from which we take the following passages:

The Congress was a great success. From the beginning to the end there was a growing atmosphere of love and co-operation, of friendliness and powerful unity. Professor Marcault was an ideal president, and his lectures and talks were greatly appreciated.

"How World Peace can be achieved by the practice of Brotherhood" was the best possible theme we could have selected in this period of general unrest and economic depression. It helped to re-establish confidence in the Supreme Guidance of the world.

Every lecture was preceded by excellent music. Altogether the beauty side of the Congress was given great attention. All the halls were decorated with pictures, hand-woven carpets, art glass, which gave the premises an atmosphere of cosiness and distinction.

Our well-known food specialist, Miss Wittop Koning, helped us to start a new experiment, organizing very good and cheap

meals prepared according to scientific requirements.

The Press was very much interested in the lectures, and gave very good and extensive reports of the activities of the Congress.

We had about 500 delegates in Congress, among them about 100 foreigners belonging to 19 nationalities.

Our Dutch brethren helped me in a wonderful way in making the Congress and everything about it a delight for all who were present. The Headquarters in Holland is an eminently suitable place for holding such big gatherings. There is a great central building with a lecture-hall seating about 700 people; then the office building where the Congress offices, information bureau, duplicating office, council room, etc., were located, and another building where we had breakfast, lunch and dinner every day for about 250 persons. The architecture of the central building and

of the offices in Amsterdam is in the most modern style. All the buildings are surrounded by lawns and garden, all this contributing greatly to the ease and comfort of members, who spent their free moments in the open air. It is, indeed, an ideal spot for a Congress.

The Council of the Federation passed several important resolutions. I was re-elected General Secretary, and Mr. Schuurman Treasurer of the Federation. As next year the World Congress of The Theosophical Society will be held in Geneva, there will be no Federation Congress and the Council of the Federation will meet during the World Congress.

It was decided at the Congress that the Federation of Young Theosophists be inside The Theosophical Society. A Constitution was drafted to be submitted to the General Council at Adyar.

An International Theosophical Press Bureau was started under the lead of Mr. Will C. Burger.

The next Federation Congress is to be held in Zagreb, Yugoslavia, in 1937, the

other Balkan countries contributing. I shall therefore visit Roumania, Yugoslavia, Bulgaria, and possibly Greece, in November or December, in order to make the necessary preparations.

The Federation started with fresh vigour to fulfil its duty of acting as a link between the National Societies of Europe, and we are hoping that you will help me in every possible way to make the link stronger as time goes on, by supporting the activities of the Federation. It is from us Theosophists in every country that the unifying force of one Nation with every other Nation goes out. Let us use and increase that force for the benefit of mankind, in the service of the Elder Brethren.

(Mr. Cochius draws attention to the President's Message to Congress, published in the August THEOSOPHIST, and urges General Secretaries to translate it into the language of their countries, and either publish it in the Section journal or have it duplicated and sent to every member of the Section. This the Congress promised to do—to every member in Europe.—ED.)

THE AMERICAN CONVENTION

The National President, (Mr. Sidney A. Cook) reports a most harmonious and constructive Convention at Wheaton during August. Convention was preceded by a splendid Summer School with a record attendance of 200. The whole Section was responsive to Mr. Jinarajadasa, who was a centre of inspiration throughout.

"There is growing in the Section," Mr. Cook says, "a feeling that the student belongs to the Summer School, which is the big thing, and that the Convention is necessary for business purposes. This year we had relatively few business sessions, and those were scattered throughout the four days, with a greater part of the time given to discussion, symposia, forums, etc. It was a fine Convention, with a greater attendance than any since the World Congress Year, 1929."

Mr. Cook's annual report gives a prosperous picture of the Section's status and its activities, and of its plans for the future. Convention approved an increase in dues of 2 dollars per member annually, subject to confirmation by general vote of the membership and an effort to meet the

Section's needs through other methods first. Among the resolutions adopted were the following:

"RESOLVED, that this Convention sends hearty greetings to our International President, Dr. Arundale, expresses its great appreciation of his superb leadership, and reiterates its warm desire that he and Shrimati Rukmini Devi return to America for the next Convention and if possible make a long lecture tour.

"RESOLVED, that this Diamond Jubilee Convention of The Theosophical Society in America sends its warmest greetings of affection and goodwill to the Diamond Jubilee Convention of the International Society to be held at Adyar in December under the aegis of Dr. Arundale, its beloved President;

"RESOLVED FURTHER, that the American members, because of The Society's having been born in their country, are fully alive to their responsibilities coincident with The Society's growth, and so are giving continued consecrated service to its ideals, and hope that it may live triumphantly to a good old manvantaric age."

THE ADYAR LIBRARY

WHAT THE WESTERN SECTION NEEDS

IV

GIFTS

FROM Dr. G. S. Arundale the Library received with hearty thanks the following five books: J. W. N. Sullivan's *Limitations of Science*, William Ralph Inge's *England*, Bertrand Russell's *Our Knowledge of The External World, What I Believe*, and *Icarus*.

I have also to acknowledge gratefully the receipt, from The Theosophical Research Centre, London, through its Secretary, Miss Irene Prest, of two copies of Professor Whitehead's *Adventure of Ideas* (No. 6 of these lists), one copy of Professor Eddington's *The Nature of the Physical World* (No. 5 of these lists), and one copy of *The Religion of Science*, edited by Drawbridge.

BOOK-LIST

24. Talking of the London Theosophical Research Centre, would not this well-doing institution extend its good works by supplying the Adyar Library regularly with its publications or those connected with it, I do not know which. I have in mind, for example, Professor Marcault's and Iwan Hawliczek's booklets, *The Psychology of Intuition, Methods For Students (Psychology), The Next Step in Evolution*, and *The Evolution of Man*, then Edith Pinchin's *The Bridge of Gods*, Miss Preston's *The Earth and its Cycles*, Drinkwater's *Corroborations of Occult Archaeology*. None of these publications are to be found in the Library yet. The only one I can find is M. Mertens-

Stienon's *Studies in Symbolism* (two copies).

25. Talking also of Bertrand Russell, we are just as incomplete as regards his books. I note as missing, for instance, *Introduction to Mathematical Philosophy, An Outline of Philosophy, Mysticism and Logic, Roads to Freedom, On Education, The A.B.C. of Atoms, The A.B.C. of Relativity, The Scientific Outlook, Freedom and Organization, The Conquest of Happiness*, and some more.

26. Of the writings of Claude Bragdon the Adyar Library possesses only three, namely *The Beautiful Necessity, Episodes from an Unwritten History*, and *A Primer of Higher Space*. I should like to see added to these all his other works. They are too many to name; but here are some I should not like to be missing: *The New Image, Old Lamps For New, The Eternal Poles, Introduction to Yoga*. And last but not least, one of those few books, which have been to me a revelation and a realization of the underlying unity of wisdom and beauty, of science and art, of which architecture is the wonderful achievement—*The Frozen Fountain*.

27. The first edition of *The Secret Doctrine* in two volumes, 1888. There would be no more appropriate gift to the Adyar Library imaginable, I think, in this Diamond Jubilee Year, than just this original edition of H.P.B.'s *Magnum Opus*, of which neither the Library, nor the Archives, possesses as yet a single copy.

A. J. HAMERSTER

BOOK REVIEWS

OLD DIARY LEAVES

"*Old Diary Leaves*" (sixth series), by Henry Steele Olcott. (Theosophical Publishing House, Adyar. Price, Boards Rs. 4; Cloth Rs. 5.)

The Theosophical Publishing House, Adyar, has done the Theosophical world a fine service in publishing the sixth volume of *Old Diary Leaves*, the President-Founder's record of his activities and "the only authentic history of The Theosophical Society." The chapters of this volume originally appeared in THE THEOSOPHIST, 1905-6. The preface informs us that there is material for further history in the Diaries, which are deposited in the archives at Adyar. Some day, let us hope, this material will be issued as a continuation of the six volumes of *Old Diary Leaves* already published.

This volume covers the period from April 1896 to September 1898, and deals with the phenomenal growth of The Theosophical Society in those years; the Colonel's tours through India, Ceylon and Australia; the Judge secession, and other splits and quarrels. Frequent reference is made to Miss Lilian Edger, M.A., who accompanied the President-Founder on his tours in the tropics, and who is still living in New Zealand. In one place, he says, she gave a "magnificent" lecture on Theosophy. An amusing sidelight on the history of the two founders' families is thrown in the final chapter, "The Heraldic Cock," which comments on the strange coincidence that the crests of the Colonel's and H. P. B.'s families were identical, her maiden name, Hahn, meaning a cock, and the crest of the Alcockes, from whom he was descended, bearing also the same device—this explains the heraldic relief over the library door in the Headquarters Hall, Adyar. A useful appendix gives the headings of the chapters in the earlier volumes in this series.—E. M. A.

YOGA FOR EAST AND WEST

"*Yoga*", by Annie Besant. Adyar Pamphlets, Nos. 200-201. (Theosophical Publishing House, Adyar. Price As. 8.)

Pamphlet No. 200 is a lecture delivered in 1893 and intended mainly for Indian students. It shows the connection between the different sets of terms used in Indian philosophies and those used in the Secret Doctrine. Pamphlet No. 201 is a paper on Hatha Yoga and Raja Yoga, written in 1906 for *The Annals of Psychical Science* and intended entirely for the West. The two reprints run into 83 pages. Bound together, they make a popular presentation of the Science of Yoga.—E. M. A.

CLAIRVOYANCE

"*Clairvoyance*", by C. W. Leadbeater. (Theosophical Publishing House, Adyar. Standard Edition. Price Rs. 2.)

When this book was first published in 1899, clairvoyance was considered by most people to be a trick by which so-called mediums deluded gullible women, or a phenomenon occurring among wild Highlanders and Irish, and smelling of brimstone. Modern readers with more open minds will welcome this sane explanation of phenomena and facts without any admixture of devilry or magic, and the presentation, by the greatest clairvoyant of our day, of the equally sane, if difficult, methods by which control of supernormal faculties can be obtained.—E. M. A.

A CLASSIC ON DREAMS

"*Dreams*," by C. W. Leadbeater. Diamond Jubilee Edition. (Theosophical Publishing House, Adyar. Price Re. 1.)

Though the first edition of this manual was published in 1898 and a revised edition in 1903, it still takes front rank among books on the subject. A clear statement of well authenticated facts is followed by logical deductions and interesting records of

experiments. This is a very welcome edition of a sound study of dreams by the greatest clairvoyant of modern times.—E. M. A.

* * *

INFORMATION FOR INQUIRERS

"*Theosophy and The Theosophical Society.*" (Theosophical Publishing House, Adyar; 60 pp., As. 3 or Rs. 10 per hundred.)

Lodges and Theosophists who wish to present friends or inquirers with a concise, convenient and up-to-date statement of Theosophy, The Theosophical Society, its work and its leaders will welcome this handy booklet. The first thirty pages are "Straight Theosophy." The second half deals with the organization of The Society, its publications, Sections, General Secretaries and the Young Theosophists. There are pictures of the three Presidents in addition to a frontispiece of H. P. Blavatsky. The quotations are well chosen, the general get-up is attractive and the size appropriate for the mail or the pocket. It should find a large sale among the Lodges of The Society.—F. L.

* * *

MARRIAGE AND MYSTICISM

"*Modern Mystics*", by Sir Francis Younghusband. (John Murray, 50 Albemarle Street, London, W. 1. Price 15/6.)

Written by one who has clearly himself known the mystical experience, this volume has such charm and inspiration that those who have however faint a yearning to tread the mystic path will find themselves irresistibly spurred on to greater efforts by the author's enthusiasm. The divergent types chosen indicate the universality of the mystic exaltation. In Ramakrishna, one of the most lovable and cosmopolitan of saints, (for did he not identify himself with all the Founders of the different religions?) is shown the Indian approach through Bhakti and severe self-discipline. Likewise in Keshub Chandar Sen, the Inyana, and Vivekananda, the practical reformer and lecturer; different characters, yet each having a common goal. The western world is represented by the Catholic nun, Ste. Therèse de Lisieux and the Protestant Welsh revivalist Evans Roberts, and the Near East by the Moslem, Bab and his followers.

In some ways the most illuminating to us moderns is a chapter on a nameless, married, "society" Englishwoman. The author treats with sympathy and insight the delicate subject, not so often touched on, of the mystic union in and through marriage, finding the two not incompatible.

The last couple of chapters are devoted to the practicability of mysticism, intimating that all walks of life, whether art, commerce, or science, can be illuminated and their character changed by "the Spirit, of which the mystic is the Manifestation". The book is full of germinating ideas for those mystically minded, and is written in an easy and readable style.—M. A. P.

* * *

ANGELS IN REAL LIFE

"*The Coming of the Angels*", by Geoffrey Hodson. (Rider & Co., London. 128 pp. 3/6.)

Mr. Hodson's latest volume is a definite and valuable contribution to the study of the Angel hosts. Amidst beautiful surroundings he made companionships and received inspiration from the Angels. Here he has endeavoured to share this benefit with others, bringing down into our world of time and space, ideas from realms where "a whole system of philosophy, a complete musical symphony . . . can be perceived in one momentary illumination of consciousness". Read this book with the intuitive faculty alert, and you may contact some of these momentary illuminations. Knowing that "renewed co-operation between Angels and men is an essential part of the founding of the new civilization," Mr. Hodson has fearlessly set forth in these pages the ways in which co-operation may begin, for the benefit of those forward-looking people who are willing to bear the scorn of the world and work for a happier future. The House of Rider deserve the gratitude of the reading public for reproducing these articles in book form at a price within the range of the ordinary pocket.—F. L.

* * *

CHRISTIAN ORIGINS

"*The Mystery-Teaching in the West*", by Jean Delaire. (Rider & Co., London. Price 5s.)

This book shows to all who are not too much bound to the literal interpretation, how the Christian Scriptures have elements common to all the other great teachings, and to the Secret Doctrine, when *all*, and not a select few of the ancient documents are taken into consideration. Mrs. Muirson Blake has produced a most valuable study in the Christian gnosis, scholarly, informing and readable, and, like all her work, true to the occult tradition.

* * *

ZEN BUDDHISM

"*Manual of Zen Buddhism*", by Daisetz Teitaro Suzuki. (*The Eastern Buddhist Society, 39 Onomachi, Koyama, Kyoto.*)

Dr. Suzuki has designed this volume, the third of a trilogy on Zen Buddhism, to tell foreign students of Zen something of the prayers, sacred books, mantrams, subjects of meditation, and objects of worship of the Zen monk. Those interested in Zen, and indeed many who are seeking the Path in other ways, will find this a fascinating and enlightening book. It is evocative of thought, though much of its subject matter is avowedly only to be understood by the development of a higher faculty.

The book is illustrated, for the most part, with reproductions of the beautiful brush drawings in black and white, which are the glory of the Zen monasteries and listed among the "national treasures" of Japan. Each plate is accompanied by an explanation of its spiritual meaning, which should prove of the greatest value to those who wish to understand the inner significance of eastern art.—B. A. S.

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BOOKS RECEIVED

Old Diary Leaves, Vol. VI. By Col. H. S. Olcott. The Theosophical Publishing House, Adyar, Madras. Price, Ind. Edn. Rs. 4; Ex. Edn. Rs. 5.

Clairvoyance, by C. W. Leadbeater. The Theosophical Publishing House, Adyar, Madras. Price Rs. 2.

The Complete Works of H. P. Blavatsky, Vol. III, 1881-1882, by A. Trevor Barker. Rider & Co., Paternoster Row, London, E. C. 4. Price 15/- net.

Tibetan Yoga and Secret Doctrines, by W. Y. Evans-Wentz. Foreword by Dr. R. R. Marett. Oxford University Press, London: Humphrey Milford. Price 16/-.

Manual of Zen Buddhism. By Daisetz Teitaro Suzuki. (Ataka Buddhist Library VIII.) The Eastern Buddhist Society, 39 Onomachi, Koyama, Showa X, Japan.

Science in The Making, by Gerald Heard. Faber and Faber Ltd., 24 Russell Square, London, W. C. 1. Price 7/6 net.

The Mystery Teaching in The West, by Jean Delaire. Rider & Co., Paternoster Row, London, E. C. 4. Price 5/-.

The Sayings of the Ancient One, by P. G. Bowen. Rider & Co, Paternoster Row, London, E. C. 4. Price 3/6.

The Wheel of Rebirth, by H. K. Chaloner. Foreword by Cyril Scott. Rider & Co, Paternoster Row, London, E. C. 4. Price 7/6.

Educational Reformation in India. Published by J. C. Basak, 363 Upper Chitpore Road, Calcutta. Price Re. 1.

The Technique of Group Work, by Basil Beaumont. Society for Creative Psychology, Jay Cottage, Jay Mews, Kensington Gore, London, S. W. 7. Price 6d.

Testimonies, by Wm. Ewart Walker. The C. W. Daniel Company Ltd., 46 Bernard Street, London, W.C.1. Price 2/6.

A Feast of Facts. A "Light of the World" publication. Publisher, Bhai Amar Singh, 5 McLeod Road, Post Box 43, Lahore.

How to Live Vitally, by R. E. Bruse. Rider & Co., Paternoster Row, London, E. C. 4. Price 5/-.

The Secret of Ana'l Haqq, by Khaja Khan. Foreword by Mawlavi Md. Badiul Alam Sahib, M.A. Hogarth Press, Mount Road, Madras. Price Rs. 2.

In the Vision of God, by Ramdas. Introduction by S. R. U. Savor, Anandashrama, Ramnagar, Kanhangad P. O., S. I. Ry. Price Rs. 2/8.

Astralna Razina, by C. W. Leadbeater. Izdanje Inaklada Mije Cazina, Zagreb.



REVISED PROGRAMME
 FOR THE
**DIAMOND JUBILEE INTERNATIONAL
 CONVENTION**
 OF
THE THEOSOPHICAL SOCIETY

TO BE HELD AT ADYAR

From December 25th 1935, to January 5th 1936

(SUBJECT TO ALTERATION)

Tuesday, December 24th :

6.30 p.m. Christmas Tree and Entertainment to the little children of workers on the Estate—offered by a Committee of Christian residents. (*Blavatsky Gardens.*)

Players. Admission by ticket printed "FIRST PERFORMANCE". (*Headquarters Gardens.*)

Wednesday, December 25th :

Morning free for any special meetings of an informal nature for those who happen to be able to reach Adyar by this date.

A Theosophical Film. Arranged by Captain E. M. Sellon. For those who have tickets for the Second Performance of "The Light of Asia". (*Headquarters Hall.*)

2.30 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T.P.H. Buildings.*)

Gathering of Young Theosophists. (*Headquarters Hall.*)

7-30 p.m. Dramatic Entertainment, "The Light of Asia", under the auspices of The Adyar

Thursday, December 26th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

Rest of morning after 9.15 a.m. free for Federation and other meetings, committees, interviews, etc.

9.15 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Buildings.*)

2.30 p.m. OPENING of the Diamond Jubilee International Convention by the President. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 1, THE BLAVATSKY ADDRESS, THE VICE-PRESIDENT. (*The Banyan Tree.*)

7.30 p.m. Reception to Delegates and Visiting Friends. (*The Banyan Tree.*)

During the course of the Reception, The Theosophical College, Madanapalle, will offer a highly interesting programme of Music of the world, consisting of a number of very remarkable gramophone records of Chinese, Japanese, Javanese, and other music.

Friday, December 27th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 2, THE OLCOTT ADDRESS, MR. C. JINARAJA-DASA. (*The Banyan Tree.*)

9.30 a.m. Press, Publicity and Campaign Conference. Opened by Mrs. E. M. Sellon, Mr. M. Subramania Iyer and Mr. J. L. Davidge. (*Headquarters Hall.*)

12.30 p.m. Meeting of the Indian Section Council. (*First Floor, T.P.H. Buildings.*)

2.30 p.m. The Indian Section Convention. (*Headquarters Hall.*)

4.30 p.m. DIAMOND JUBILEE ADDRESS, NO. 3, THE BESANT ADDRESS, PROFESSOR MARCAULT. (*The Banyan Tree.*)

7.30 p.m. Dramatic Entertainment, "The Light of Asia", under the auspices of the The Adyar Players. Admission by ticket printed "SECOND PERFORMANCE". (*Headquarters Gardens.*)

A Theosophical Film. For those who attended the First Performance of "The Light of Asia". (*Headquarters Hall.*)

Saturday, December 28th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

8.15 a.m. DIAMOND JUBILEE ADDRESS, NO. 4, THE LEADBEATER ADDRESS, MR. GEOFFREY HODSON. (*The Banyan Tree.*)

9.30 a.m. Convention of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

2.15 p.m. Adyar Library Addresses and Conference. Opened by Dr. G. Srinivasa Murthi and Mr. A. J. Hamerster. (*Headquarters Hall.*)

5.00 p.m. Public Celebration of the Diamond Jubilee. (*Gokhale Hall, Madras.*)

Sunday, December 29th :

7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)

9.30 a.m. Press, Publicity and Campaign Conference (*Concluded*). (*Headquarters Hall.*)

1.00 p.m. Admission of New Members by the President. (*Headquarters Hall.*)

2.00 p.m. The Indian Section Convention (*Continued*). (*Headquarters Hall.*)

4.30 p.m. Closing of the Diamond Jubilee International Convention. (*The Banyan Tree.*)

6.00 p.m. The President's Dinner to Members of the General Council and their Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate. (*The Bhojanasala.*)

7.30 p.m. QUESTIONS AND ANSWERS MEETING. (*The Banyan Tree.*)

Monday, December 30th :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. The Indian Section Lecture, SHRIMATI RUKMINI DEVI. (*The Banyan Tree.*)
- 9.30 a.m. The Theosophical Order of Service. (*Headquarters Hall.*)
- 12.30 p.m. The Indian Section Council Meeting. (*First Floor, T.P.H. Buildings.*)
- 2.00 p.m. Meeting of the General Council of The Theosophical Society. (*First Floor, T.P.H. Buildings.*)
- 3.30 p.m. FIRST SYMPOSIUM: "Sixty Years of Progressive Theosophy". Chairman: Mrs. Ransom. (*Headquarters Hall.*)
- 7.30 p.m. Impromptu Entertainment by Delegates. (*Headquarters Gardens.*)

Tuesday, December 31st :

- 7.40 a.m. Prayers of the Religions. (*Headquarters Hall.*)
- 8.15 a.m. "Our Brethren of the Animal, Vegetable and Mineral Kingdoms". Conference to be opened by Shrimati Rukmini Devi and Mr. C. Jinarajadasa. (*The Banyan Tree.*)
- 2.00 p.m. Business Meeting, All-India Federation of Young Theosophists. (*Headquarters Hall.*)
- 3.30 p.m. SECOND SYMPOSIUM: "The Promotion of the Three Objects of The Theosophical Society in the Immediate Future". Chairman: Professor J. E. Marcault. (*Headquarters Hall.*)
- 7.30 p.m. Dance Recital by Shrimati Rukmini Devi. (*Headquarters Gardens.*)

Wednesday, January 1st :

- 8.15 a.m. THIRD SYMPOSIUM: "Theosophy and The Theosophical Society in 1975—A Forecast." Chairman: Shrimati Rukmini Devi. (*Headquarters Hall.*)
- 3.30 p.m. FOURTH SYMPOSIUM: "The Fundamental Principles of Theosophy." Chairman: Mr. C. Jinarajadasa. (*Headquarters Hall.*)
- 7.30 p.m. Young Theosophists Camp Fire, Games, Music. All delegates welcome. (*Near Parsi Bungalow.*)

Thursday, January 2nd :

- 8.15 a.m. Essential Origins of the Great Faiths: 1. Hinduism or Sanatana Dharma. (*Headquarters Hall.*)
- 2.00 p.m. Meeting of The General Council of The Theosophical Society. (*First Floor, T.P.H. Buildings.*)
- 3.30 p.m. Essential Origins of the Great Faiths: 2. Buddhism. (*Headquarters Hall.*)
- 6.00 p.m. The President's Dinner to Visiting Delegates from Overseas to meet Members of the Executive Committee. (*The Bhojanasala.*)
- 7.30 p.m. Lantern Talk by Mr. C. Jinarajadasa: "Glimpses from the History of The Theosophical Society." (*Headquarters Hall.*)

Friday, January 3rd :

- 8.15 a.m. Essential Origins of the Great Faiths: 3. Zoroastrianism. (*Headquarters Hall.*)
- 2.00 p.m. Ceremonial Meeting of the Order of the Round Table. Direction: Shrimati Rukmini Devi. (*Headquarters Hall.*)
- 4.00 p.m. Essential Origins of the Great Faiths: 4. Islam. (*Headquarters Hall.*)

7.30 p.m. Questions and Answers Meeting (*Concluded*). (*The Banyan Tree.*)

Saturday, January 4th :

8.15 a.m. Essential Origins of the Great Faiths: 5. Judaism and Christianity. (*Headquarters Hall.*)

1.00 p.m. Conference on Methods of Healing: Eastern and Western. Chairman: Mr. G. Hodson. (*Headquarters Hall.*)

3.30 p.m. Educational Conference.
Chairman: Dr. G. S. Arundale. (*Headquarters Hall.*)

7.30 p.m. Indian Concert. (*Headquarters Gardens.*)

Sunday, January 5th :

Beginning at 9.30 a.m. :

YOUTH PARLIAMENT

(See Young Theosophists Programme)

Chairman: Mr. F. Layton

YOUNG THEOSOPHISTS PROGRAMME

(SUBJECT TO ALTERATION)

Wednesday, December 25th :

2.30 p.m. Gathering of Young Theosophists. (*Headquarters Hall.*)

Thursday, December 26th :

9.15 a.m. Convention of The All-India Federation of Young Theosophists. Address: Shrimati Rukmini Devi (President of the Federation). Discussion: THE NEW ERA FOR YOUNG THEOSOPHISTS. (*Headquarters Hall.*)

Saturday, December 28th :

9.30 a.m. Convention of The All-India Federation of Young Theosophists. Discussion: A PLATFORM FOR THE WORLD'S YOUTH. (*Headquarters Hall.*)

Tuesday, December 31st :

2.00 p.m. Business Meeting of The All-India Federation of Young Theosophists. (*Headquarters Hall.*)

Wednesday, January 1st :

7.30 p.m. Young Theosophists Camp Fire. Games and Music. (*Near the Parsi Bungalow.*) All delegates welcome.

Sunday, January 5th :

YOUTH PARLIAMENT

9.30 a. m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 1. WHAT ARE WE GOING TO MAKE OF IT? An Exchange of Views.

2.30 p.m. Discussion: YOUTH LOOKS AT THE NEW WORLD. 2. A PRACTICAL PLATFORM: HOW TO APPLY IT.

Conducted tours of the Adyar Estate will be provided for guests, and in the evening there will be an entertainment.

Lunch and tea will be provided at an inclusive cost of As. 10.

All delegates are welcome to attend the discussions.

FURTHER ENGAGEMENTS

1. It is hoped to be possible to arrange two courses of study classes after Sunday, January 5th :
 - (a) On The Principles of Theosophy, by Mr. Jinarajadasa, if available, and other lecturers,
 - (b) On The New Education in the Light of Theosophy, by Dr. G. S. Arundale, and other lecturers.
2. The President will give, on some convenient dates subsequent to January 5th, two dinners :
 - (a) To those who have generously given their services as Volunteer Workers in connection with the Convention,
 - (b) To the workers on the Headquarters Estate and their families.

NOTES

Additional meetings to take place during the Convention should only be arranged after consultation with the Private Secretary to the President, who will have a list of times available and engagements already made. Otherwise, unnecessary inconvenience may be caused. Generally, from 1 p.m. to 2 p.m. is free each day, as also after those Diamond Jubilee Addresses which take place in the afternoon. The afternoon of December 25th is comparatively free, especially after about 4 p.m. After about 9.15 a.m. on December 26th, and after 9.30 a.m. on December 28th, time is also free.

Delegates and visiting friends are specially invited to visit all parts of the Headquarters Estate, and to visit the various Departments—the Vasanta Press, the Adyar Dispensary and Child Welfare Centre, the Adyar Library, the Theosophical Publishing House, the Olcott Cremation Ground, the Shrines of the Religions, the Blavatsky Social Hall at Blavatsky Gardens, where there is a Reading Room, The Adyar Stores, where most ordinary

requisites can be purchased, the Sirius Recreation Club, the Garden of Remembrance (near Sevashrama), the Power House, the Besant Memorial School, the Besant Scout Camping Centre, and generally the Gardens.

Refreshments are always available at very reasonable rates at the Adyar Stores and at a Restaurant near the Bhojanasala—tea, coffee, cold drinks, biscuits, etc.

At special times, which will be duly notified, delegates wearing their badges will be admitted to view the rooms occupied by Dr. Besant, which have been kept exactly as she used them.

Each evening of the International Convention the Headquarters will be illuminated, and the effect, specially from the Adyar Bridge, is wonderful, giving an appearance of a wall of light extending from the top of Headquarters right down into the Adyar River.

When in difficulties of any kind, go to the Inquiry Office, where solutions to all problems are available free.

THE ADYAR ROLL OF HONOUR

It is the intention of the President, during the course of the International Convention, to present medals and certifi-

cates to a number of non-clerical workers who have rendered long and faithful service to The Society.

EXHIBITION OF PAINTINGS

There will be an Exhibition of Paintings at the Social Hall of Blavatsky Gardens, under the direction of Mrs. Adair.

NEW FEATURES IN THE THEOSOPHIST

Commencing with the January number, several new series of articles will appear in this journal.

UNDER "Movements That Matter" we shall publish a series dealing with vital world movements which are making for enlightenment, brotherhood and peace. The first article, concerning the World Fellowship of Faiths, is by Sir Francis Younghusband, the illustrious President of the Fellowship. Subsequent articles will treat of the League of Nations, the Boy Scouts, the Douglas Credit Scheme, the Red Cross, the Oxford Movement, and other humanitarian and world peace movements.

Sir Francis Younghusband in his post as President of the World Fellowship of Faiths crowns a long career, about evenly divided between East and West, as explorer and writer. He has the happy faculty of synthesizing all that is best in all religions and philosophies. His *Living Universe* indicated perhaps more than all his earlier volumes how truly he is able to interpret the objective world with the subjective mind, true to science and true to intuition. We are happy to publish his article, on a Movement that very much matters, particularly in view of the Second International Congress of the World Fellowship of Faiths to be held in London next July.

Some contributions promised for the Diamond Jubilee (November) number of THE THEOSOPHIST were received after the issue had gone to press. One of these is a very fine article by Dr. J. I. Wedgwood entitled *Man in Relation to God: A Study in Christian Theology*. This also will commence in January. Dr. Wedgwood lifts the discussion out of the realm of theological polemics into the light

of modern science and Theosophy, relating human and cosmic origins to the latest pronouncements of astronomers on the origin of the universe. The various sections deal with ideas of God, the nature of man, immanence and transcendence, the Logos Christology, the problem of evil, and the pituitary and pineal glands, relating these glands to the brain which governs them and the consciousness which functions through the brain, not only in one life but "life after life in the chain of re-incarnations."

Another new feature is a study in Analytical Psychology by Dr. L. J. Bendit of London—a study not only of the objective comparison between Theosophy and modern psychology, but also of a new approach by which the Theosophist may begin to study and understand himself. Dr. Bendit urges that by properly applying the analytical viewpoint, we have a valuable corrective against easily falling into grooves of thought or acquiring "bees in our bonnets"—a corrective whereby we may ever keep "that quality of pliability and elasticity which is characteristic of the ever-young and ever-growing mind." Dr. Bendit is a Wimpole Street surgeon, and a prolific writer on medical questions to English and international journals.

The New Year will inaugurate also a sequence of sketches, by General Secretaries mostly, of Section histories and incidents under the general heading, "Strongholds of Our Society," and a series of commentaries entitled, "Leaves from the Archives," by Mr. A. J. Hamerster, who has a passion for delving into the historical records at Adyar.

FORMS OF BEQUEST AND WILL FOR INDIA

SHORT FORM OF BEQUEST

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

* Property movable or immovable must be described sufficiently as to clearly identify the same.

SIMPLE FORM OF WILL

I, ^(testator)
_(testatrix).....of.....

hereby revoke all former Wills made by me and make this my last Will

I appoint as my ^{Executor(s)}
_{Executrix}.....

.....of.....

I make the following bequests :

I give and bequeath absolutely to The Theosophical Society of Adyar, Madras :

(a) Rs.....

or

*(b) Property movable or immovable

and I direct that the receipt of The Theosophical Society shall be a sufficient discharge for the said legacy.

I give and bequeath all the rest and residue of my property to.....

.....of.....

IN WITNESS WHEREOF I have hereunto set my hand this.....

of.....19.....

(Continued on next page)

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(Continued from previous page)

Signed by the above-named ^(testator)
_(testatrix).....

.....as his/her last Will in the joint presence of himself/herself and us (at least two witnesses) who at his/her request and in the presence of each other have hereunto signed our names as witnesses.

Signature of the ^(Testator)
_(Testatrix)

(Signature of at least two witnesses)

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